

# THE ATHENÆUM

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SATURDAY, AUGUST 10, 1901.

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## LITERATURE

*Magic and Religion.* By Andrew Lang. (Longmans & Co.)

MR. LANG's dialectics are always interesting, and if they are not always convincing, they serve the useful purpose of causing scholars who have come to certain conclusions to review their own work and take stock of their position. In the battle which Mr. Lang waged so successfully and usefully against the late Prof. Max Müller he was entirely destructive. He urged the anthropological method of research against the philological, and he did not, as we all know, urge in vain. In his present campaign Mr. Lang is not only destructive—he is destructive with an object; and we cannot but think that the object is so apparent throughout his whole series of essays as to beget a natural distrust of his trenchant and often brilliant criticism.

Anthropologists have incurred Mr. Lang's wrath. They do not admit—indeed, on the whole they are inclined to deny—the existence of high gods among the most backward of savage races, and they infer therefrom that a belief in high gods cannot be among the conceptions of primitive man. Mr. Lang will have none of this. He sees high gods where Mr. Tylor, Mr. Frazer, Mr. Hartland, and others see none. He detects in early and modern accounts of savage peoples traces of belief in high gods where other authorities cannot. And so he wages battle on behalf of this belief, and his opponents have a somewhat rough handling.

After a very carefully written introductory chapter on science and superstition, with the general tone of which we cordially agree, and with which, we think, most anthropologists will agree, Mr. Lang proceeds to criticize Mr. Tylor's views on high gods. Let us say at once that Mr. Lang, as might be expected from so skilled a literary artist, scores a dialectical success. But having granted this, we cannot agree

that Mr. Lang is any nearer to proving the existence of high gods in Australia. If Mr. Tylor altered, without adequate explanation, certain passages in his 'Primitive Culture' when it appeared in the second edition, it may be a fault in his presentation of the subject to the student, but it does not necessarily prove that he has no adequate explanation to offer. We can certainly congratulate ourselves that writers on these disputed subjects are less confident than they were. We imagine that it would be impossible to-day in a book worthy of attention from anthropologists to find a passage such as that quoted by Mr. Tylor, which

"not only declares that the aborigines of Australia have no idea of a supreme divinity, creator, and judge, no object of worship, no idol, temple, or sacrifice, but that 'in short, they have nothing whatever of the character of religion, or of religious observance, to distinguish them from the beasts that perish.'

When Mr. Lang comes to Mr. Frazer (in his third chapter) he makes, we think, a much stronger case. True it is that he relies here, as in the case of Mr. Tylor, upon mere verbal criticism, but it is more subordinated. If he finds Mr. Frazer tripping or becoming self-contradictory, he does not fail to use the fact as an argument, but it is an additional argument, not the main issue, and might for all practical purposes have been let alone. It is well known that Mr. Frazer has not succeeded in convincing many prominent anthropologists that the last edition of his 'Golden Bough' can be taken to have proved his points all along the line. There are several important places where we think Mr. Frazer has damaged his general argument by the introduction of doubtful evidence, and of not overstrong arguments upon such evidence. But for all this there is so much left which is wholly sound and valuable that we do not think Mr. Lang will succeed in his crusade against the deities of vegetation as he succeeded against sun myths and dawn myths. He undoubtedly brings important criticism to bear upon Mr. Frazer's theory as to the crucifixion of Jesus—criticism which we fancy it will be hard to meet. He argues strongly, and we hold convincingly, against the evidence for the annual sacrifice of a king; and he brings his acute criticism to bear upon other important parts of Mr. Frazer's famous study.

With all this the student may indeed be thoroughly satisfied. It helps to break up once more the almost fatal habit into which anthropologists seem inclined to fall, namely, of working too far away from their base, and as a consequence not estimating truly the differences between evidence that is fact and evidence which is hypothesis derived from fact. But we are not inclined to go further with Mr. Lang, and to argue that because Mr. Frazer, Mr. Tylor, and others are proved to have failed in one or two parts of their statement of evidence, therefore the evidence proves something diametrically opposite.

The plain fact is that Mr. Lang has succeeded in demonstrating what has long been held by some to be the true point of view, namely, that anthropologists have reached a position in their work when they

must turn back and again go over the ground. It is useless to talk about the relative position of magic and religion until we have satisfactorily surveyed the evidence and duly placed each item; and, following the same argument, we think that it is useless for Mr. Lang to discuss the cult of high gods until he has followed out many of the results of his criticism of others. The conclusion as to whether a given tribe of people does or does not believe in high gods cannot depend upon the chance phrasing, often loose and careless, of a traveller or a missionary. It must depend upon the whole case, and in particular upon whether the cult of a high god is or is not in due relationship both to the life and the general beliefs of a tribe. If a given tribe has been stated to believe in a high god, and yet the results of such a belief are absolutely *nil* in all branches of its social, moral, and religious life, the mere statement must be worth nothing, and could with care probably be traced back to its literary source. If such a statement can be proved to be accompanied by some fruitful results, then the measure of these results is important in order to prove to what extent and from what element in the tribe they are due. Another point is that the proof of a belief in high gods must result in a reconsideration of the position of the tribe in the scale of humanity. Such a tribe cannot be primitive or among the lowest savages. It has at all events spent its life in the development of a highly intellectual conception, most probably to the exclusion of improvement in material culture, and anthropologists will have to reconsider the relationship of material and intellectual developments in estimating the position of savage peoples. A tribe, in short, may have no pottery, but if it has a faith in high gods instead of using pottery, it may be more highly developed than a pottery-making tribe with no such faith. In all cases the associated ideas are of importance, or the evidence for belief in high gods may be as imaginative as Mr. Lang suggests was Virgil's allusion to the golden bough.

Mr. Lang gives no hint of anything like this, but, on the contrary, seems needlessly to dwell upon the statements pure and simple which imply, or may be said to imply, the belief in high gods. No one would be more severe than Mr. Lang upon a student who relied on such evidence as this; no one, we feel sure, knows so well as he does that such evidence, unsupported by other and correlative evidence, is not enough for the purpose. We do not agree with him that the appeal to "common sense" is of much value as a test of savage beliefs and customs, but it may be safely adduced to test the evidence of scientific thinkers; and, brought to bear upon the deductions which Mr. Lang would have us make as to the existence of high gods, we should hold that common sense was against him. It may be that Mr. Lang will one day startle the anthropological world by a crusade against the authorities upon which alone anthropologists can rely, namely, the recorded observations of travellers, and there are suspicions in his present work of such an idea. When he does he will have much to support his views,

but in the meantime we reject on behalf of anthropological science the merely verbal evidence as to high gods which he has endeavoured to bring into prominence.

*Anthology of Latin Poetry.* By R. Y. Tyrrell, Litt.D. (Macmillan & Co.)

AMONG numerous recent books of selections from Latin literature this 'Anthology' will hold a distinct place, and will be of use to more than one class of students. The volume is intended to be a companion to the clever and interesting 'Lectures on Latin Poetry' delivered by Prof. Tyrrell in America, and published a few years ago. The selection of passages seems to be in general excellent, though no two readers will quite agree on such a matter. We miss a number of fragments to which, for different reasons, interest attaches; for example, Hadrian's address to his "animalia" and the much-debated lines of Porcius Licinus beginning "Poenico bello secundo." It would have been consonant with the aim of Prof. Tyrrell's volume to include in it many more passages bearing on literary history from early or little-known authors; for instance, parts of the Plautine and Terentian prologues referring to the position of the drama, and the couplet on Sallust quoted by Quintilian. We have here the renowned epitaph on Nævius, generally supposed to have been written by himself (though Baehrens boldly transferred its authorship to Varro); why not also the epitaph on Plautus? Notes are appended to the extracts from the less known authors; in cases where access to commentaries is easy elucidations are generally omitted. Yet the annotations might with advantage have been somewhat extended. Prof. Tyrrell says in his preface that he has "aimed at giving such notes as would not be deemed superfluous by a teacher in the higher forms of a public school." The readers whom he has in view will often feel the need of information not supplied here, and will not always know where to go for it. The sources from which fragments have been drawn are often not indicated, e.g., in the case of the "incerti auctoris vaticinium" about the draining of the Alban lake (p. 2). Many readers will be puzzled by a heading on p. 182, 'A lover's soliloquy, *Lydia* 1-24,' about which all that is said is "Anon., time uncertain." The accent marks are omitted from a line of Livius Andronicus on p. 3 without explanation; the reason will not be clear to every one. It would have been well to warn young students that the line of Statius, "Et qui per freta duxit Argonautas," does not refer to Valerius Flaccus. In the comments on the Scipionic *elogium* beginning "Hone oino ploirume cosention Romane" no mention is made of the curious fact that the first two lines are similar to the first two lines of the *elogium* of A. Atilius Calatinus quoted by Cicero in the 'De Finibus,' 2§ 116. Apparently even at this early date professional writers of metrical inscriptions for tombs had a stock of set forms which could be used over and over again. Among the sepulchral inscriptions included by Bücheler in the 'Anthologia' are many later examples of the practice.

That Prof. Tyrrell pays close attention to

readings, and that he judges of them well, is only what every one would expect of him. Here again we wish his comments had been rather more extensive. In his preface he says, "In my selections from Juvenal I have sometimes been influenced by the desire to draw the attention of my readers to a beautiful emendation like 'mulio' for *multo* in *clxxxvi.* 148 (p. 236), or 'minis' for *miris* in *cxc.* 70 (p. 239)." In the note on the former passage the full extent of the change made by Bücheler in the reading of the MSS. is not stated, and, what is more important, the reader is not told that his discovery of "mulio" for *multo* was not exactly an emendation in the ordinary sense of the term. With regard to Porson's *minis*, it might have been stated that further on in the same satire (13, 179) Herwerden introduces "minius" for *nimiris*. In the note on Plautus, *Casina*, v. 845 (p. 279), attention might well have been drawn to the reading "quasi luca bos" as a striking example of the value of the Ambrosian codex. Naturally Prof. Tyrrell's readings will not satisfy everybody. We find some instances where an indefensible lection (as it seems to us) has been retained; as in Martial 8, 6 (p. 222), where the meaningless "furiosa stummata" is kept, though almost all recent editors have preferred *fumosa*, the correction of Lipsius. In common with many recent scholars, Prof. Tyrrell accepts changes in the text of Propertius for which there is no real need. To take only one specimen: in i. 6, 34, the MSS. give "Ibis et accepti pars erit imperii." Among the numerous changes that have been proposed Prof. Tyrrell selects that of Lachmann, "Ibis ut accepti sors erit imperii." This is prosaic enough, but is at all events an improvement in that respect on Munro's "Ibis et acceptis par eris imperii." But the old and slight change of *erit* to *eris* gives a perfectly satisfactory sense: "You will go and will be a member of a Government acceptable [to the governed]." The employment here of *accepti* and of *pars* is thoroughly Propertian, and the line is in harmony with the whole poem. That the friend of Propertius intends to be a model governor is indicated by v. 20, "Et vetera oblitis iura refer sociis."

Prof. Tyrrell, as is customary with him, makes many bright and suggestive remarks in his commentary. His literary appreciations are almost always acceptable. We doubt, however, whether his condemnation of Volcarius Sedigitus for placing Terence sixth on a list of ten Latin comic dramatists is altogether just. The passage itself shows that the standard of classification is that *vis comica* in which Cæsar and all other critics have found Terence wanting. And it would be easy to cull from Plautus, who comes third on the list, bits as gross as that which Prof. Tyrrell quotes from Cæcilius, who is at the top. In the notes on linguistic matters there are only a few things with which reasonable dissatisfaction can be felt. The derivation of *topper* from *toto opere* (p. 263) is out of date, and moreover is not reconcilable with the usage of the word. The connexion of *triumpus* with *tramp* is not probable (p. 262), nor is it easy to see how the mysterious *susque deque* can have meant originally "no more up than down" (p. 269). In a note on Statius's 'Silvae,' 4, 7, 45 ("Tu

tuos parvo memorabie eneset | Quas ad Eoum tuleras Orontem"), we read, "The MSS. give *tuleris*, but -*is* is lengthened only in fut. perf., not perf. subj." The important Madrid MS., however, has *tuleras*. But the reason stated for rejecting *tuleris* is questionable; indeed, the statement about -*is* and -*is* runs counter to the common opinion, which is thus expressed by Prof. Lindsay, 'Latin Language,' p. 510: "Scansions like *fecerimus* (Catull. v. 10), 1 pl. of *fecero*, are due to the confusion of the future-perfect forms with perfect subjunctive forms."

S. Gilbert of Sempringham and the Gilbertines. By Rose Graham. (Stock.)

THOSE who are interested in the history of the monastic foundations which for several centuries played so important a part in the story of Christendom are apt to overlook the only order of English origin, that of St. Gilbert of Sempringham. The Gilbertines spread with considerable rapidity in England during the latter part of the twelfth century, and it is not a little remarkable, considering the continental celebrity of St. Gilbert and the distinctiveness of his order, that not a single house was established outside the bounds of the land of the founder. It therefore followed that the dissolution policy of Henry VIII. completely uprooted the Gilbertines, and hence the obscurity into which their annals have fallen.

Gilbert, a man of good birth and large patrimony, born about 1089 at the Lincolnshire village of Sempringham, devoted himself and his means to the establishment of an order the distinguishing feature of which was the revival of the idea of a double monastery, wherein a body of regular canons managed the temporal affairs and ministered to the spiritual wants of a body of strictly cloistered nuns. The double monastery, which had its origin in the early days of Eastern monasticism, flourished in England in the seventh, eighth, and ninth centuries. It is stated in the preface to this book that the idea of a double monastery died out in England, after the ravages of the Danes, until revived by St. Gilbert. But this is a mistake, for the notion survived in modified forms in Benedictine houses of the tenth and subsequent centuries. For instance, the abbess of the Hampshire house of Wherwell, complaining towards the end of the thirteenth century of the non-residence of the canons of Wherwell, stated that up to twenty years back four canons, according to the original foundation, looked after their temporal affairs, ministered at their altars, were fed from the convent kitchen, had their stalls both in quire and chapter, and even a voice in the election of abbess.

The life of St. Gilbert, the friend of St. Bernard of Clairvaux, was written soon after his death by a Gilbertine canon who had known the master intimately. It is no extravagant eulogy of a most able and most humble man, but for the most part a plain record of facts. From this source Miss Graham has naturally gathered most of her information, and the resultant story is interesting and exceptional, even in the poor arrangement to which it has been subjected in this version.

The order originated in Gilbert's arrangement for the seclusion of seven pious maidens of his own village of Sempringham, and assignment to certain brothers of the hard outdoor work of their little estate. Eventually Eugenius III. formally constituted the order, the nuns being strictly cloistered after the Cistercian rule, and the canons following mainly the Austin precepts. But, as his biographer quaintly puts it, there were four wheels to Gilbert's chariot, for the order consisted of unlettered as well as lettered sisters, and of lay as well as clerical brothers.

The rule was elaborate, and in some parts very curious. It was printed long ago in the original Dugdale, but requires careful collation. It would be well worth while to have this rule edited, in the same way that Mr. Fowler has treated the Cistercian statutes, pointing out what was of Cistercian, Austin, or Premonstratensian origin, and what was specially devised for the Gilbertines. In these pages there is a confused and rather careless rendering of the chief parts of the rule in English, and certain points of importance are ignored. The order was expressly exempted from all episcopal visitation, but it was the duty of the master (who was not the head of any particular house) to act as perpetual visitor, and to be constantly moving from one house to the other. In order to avoid every pretence of pomp, it was laid down that he was never to go with more than six horses, one each for himself and his servant, two for two canons, and two packhorses. If the master preferred to drive, he might do so in a *biga*, or two-wheeled cart, which would be drawn by two horses, but the total of six was never to be exceeded. Miss Graham seems to imagine that the six horses were all attached to the cart. All the horses pertaining to the order were to have their tails and manes close cropped, with the deliberate intention of rendering them unsightly. Gilbert, who had been pressed by the Bishop of Lincoln to accept an archdeaconry earlier in his life, seems to have been determined that the master's progress should certainly be inferior to that of an archdeacon. When an archdeacon visited a benefice, the incumbent had to provide accommodation and sustenance for seven horses and six men. Two nuns and a lay sister were appointed by the master for the occasional visitations of their sisters. Miss Graham says that they travelled in a covered cart, so that they were seen by no one; but the term is *quadriga*, which in Low Latin meant a four-wheeled conveyance, and would be better rendered by wain or waggon. The visiting nuns were to be accompanied by a canon and a lay brother, to do everything needful for them on the journey; but they were not to speak to them unless some dire necessity arose, such as death, fire, or theft, and then only in the presence of others. Amongst the more minute injunctions were those providing for the careful treatment of domestic animals. Any one through malice or carelessness injuring ox, ass, horse, or colt, by overloading or overdriving, or in any other way, was subject to severe discipline; and the saddles were to be made carefully, to avoid sore backs.

In the section descriptive of the relations of

the order with Popes and bishops some attention is rightly paid to the question of the ordination of vicars. This work was bravely and thoroughly undertaken by Bishop Wells, of Lincoln, in the thirteenth century, for the protection of parishioners. The 'Liber Antiquus Hugonis Wells,' giving particulars of the three hundred vicarages which that bishop ordained in his great diocese, was printed a few years ago by Mr. Gibbons. More use might have been made of that work in these pages. It would have been a boon if a careful summary of all the numerous vicarages held in Lincoln diocese by the Gilbertines had been drawn up; such a return would have afforded some insight into the parochial working of the order, as well as thrown additional light on the general position of vicars. It would, for instance, have been found that the bishop was satisfied in one of these cases (Markeley) for the vicar to have his meals, though a secular priest, with the Gilbertine prior and canons, and to receive a mark annually for his clothes. Miss Graham, however, is content to give only two of these vicarage ordinations—Sempringham and Alvingham; and though the English version in each case is placed in inverted commas and without any marks of omission, in neither case is the whole document translated. The passages omitted in both cases refer to burial and marriage fees, and the meaning of the term applied to them, "secundum legatum suum," is not at once evident. Another of these Gilbertine vicarage ordinations, neglected in these pages, seems to imply that an offering was expected at the time of the use of the sacrament of penance.

Other instances of careless or blundering compilation are numerous. It is stated in the preface that the writer intends to follow "the example of Mr. J. Willis Clark in preferring the English words dotor, frater, farmery, and parlour to the Latin forms dormitory, refectory, infirmary, and auditorium." But this intention is not maintained; "auditorium" and "cellerarium" are both used in the text. As this intention of adhering to good English terms is announced, it is a pity that "matins" should be used instead of the old and Prayer Book form "matins." Nor should "S." be used throughout for Saint Gilbert and other saints, for "S." is the short form for the Latin *sanctus*, whilst "St." is the proper and old English abbreviation of saint.

There were only about twenty-five Gilbertine houses in England, and surely it is not too much to expect any one who claims to be the historian of the order at least to visit these sites and glean some accurate information as to each. Descriptions at first hand of the remains, however slight, of this peculiar order, especially in the case of the double houses for both sexes, would have been most valuable and have never yet been attempted. But the writer of this book is actually content to express regret in her preface that she has not been able to make such visits, and contents herself with a few sorry quotations from guide-books or short letters from local clergy. Evidently she knows little or nothing of monastic plans. It is stated in one place that a Gilbertine house had the nuns' cloister on the north side of the joint church, and the

canons' cloister on the south, and the three instances of Old Malton, Sempringham, and Watton are alleged as examples. But this was positively not the case at Malton, which the writer in another place describes as a house of canons only; nor was it at Watton, as is also proved on another page; whilst at Sempringham there is only a series of mounds, which have not been investigated. The account of Watton, as investigated by Mr. St. John Hope and Dr. Cox, is the only accurate description in this volume, and that is condensed in an appendix from a paper by Mr. Hope which has already appeared *in extenso* in two other publications.

It is anything but a congenial task to say so much in dispraise of a book about which high expectations were formed at its opening, for the writer of this notice has long been fascinated by the exceptional interest attaching to the Gilbertine order. A book like this is, however, calculated to impede the writing of a thorough and competent work on the subject. Had Miss Graham been content to write a sketch of the life of St. Gilbert, with some account of the rule of his founding, there might have been no necessity to dwell on the points that we have made; but the book claims to be 'A History of the only English Monastic Order.' It is nothing of the kind; a Gilbertine monasticon has yet to be written.

*The Story of the Stock Exchange, its History and Position.* By Charles Duguid. (Grant Richards.)

*How to Invest and How to Speculate.* By C. H. Thorpe. (Same publisher.)

The 'Story' will assuredly find a large circle of interested and amused readers. Originally written as a contribution "to the 'Stock Exchange Souvenir,' a sumptuously produced work of strictly limited circulation," it has been thought worthy, and rightly, of a wider publicity. Though the Stock Exchange as such has existed in its present form for little more than a century—even its earliest developments go back scarcely further than the reign of William III.—it has now perhaps the largest number of firms connected with it of any similar occupation in England which is focussed on a central market. The banks of the United Kingdom are but little more than 300 in number, while the Stock Exchange claims nearly 5,000 members, and the number of those interested augments year by year. The total population of the Stock Exchange is now 7,820, 4,673 members proper and 3,147 clerks. Mr. Duguid has traced the migrations of the brokers from their "walk" in the Royal Exchange, not the first building of that name, but the one which existed down to the reign of Queen Victoria. The Royal Exchange had not continued to house the stockbrokers for anything like up to that date; as early as 1717 they had migrated to Exchange Alley. By this time Stock Exchange terms had begun to take their existing forms, different as business was then from what it is now; "dealing" had begun to be a recognized occupation, and "bulls" and "bears" were familiar words, the "bear" being defined in Grose's 'Classical Dictionary of the Vulgar Tongue' as "one who sells what he has not got, like

the huntsman in the fable who sold the bear-skin before the bear was killed."

The first foreign loan was raised in 1706, the borrower being the Emperor of Germany, the amount half a million sterling, the interest 8 per cent. What a change the present list of similar securities shows! The face value of foreign loans officially quoted in the Stock Exchange lists to-day is over 5,400 millions sterling. Many famous men dabbled with the Stock Exchange in old days. Of these Swift was one, and the Marquis of Chandos and Duke of Newcastle of that day another.

The first regular price list appeared on March 26th, 1714. Soon after a pamphlet—perhaps the earliest publication intended to keep down gambling in stocks and shares—appeared, with the main object of abolishing time bargain speculation as distinct from real buying and selling. This result, it need hardly be said, was not achieved. One of the earliest periods of inflation soon followed, that connected with the famous South Sea Company, enhanced doubtless by the prosperity of the Mississippi Company of France. The South Sea Bubble was accompanied by a host of smaller companies, absolute wind-bags. 'The Bubbler's Mirrour of England's Folly,' published about 1725, gave a list of the bubbles and their prices, "with satyrical eppigrams." There were inventions for "extracting butter from beech-trees"; there was an "air-pump for the brain"; there was a scheme for the manufacture of square cannon-balls and bullets. In the whirlpool caused by the collapse of the great undertaking many minor craft also went down. All this is ancient history now, and towards the end of the last century even the old South Sea House disappeared. Lamb, whose name has done much to preserve its fame, described it as a melancholy looking, handsome brick and stone edifice. Its site is now occupied by the offices of the British Linen Company. It is partly, Mr. Duguid reminds us, to money gained during the fury of the South Sea Bubble that London owes Guy's Hospital, the gift of Thomas Guy, once a humble bookseller, finally a great stock-broker. Of the half million of money which he made, he left nearly half to the hospital which now bears his name. Large indeed have been the fortunes and the failures made on the Stock Exchange, and greater the vicissitudes of those who ply their vocation there or venture on "dealings." Mr. Duguid has chronicled many of the tragedies, from the fate of the Goldsmiths down to sad suicides as recently as last year. He has commemorated also the trial of Sir Thomas Cochrane, afterwards Lord Dundonald. His case in 1814 curiously connects the present with the past. He had been sentenced to stand in the pillory in front of the Royal Exchange. This part of the sentence was, however, omitted, "Sir Francis Burdett declaring in Parliament that if it were carried out he would stand beside his friend Sir Thomas Cochrane." It seems difficult to those living now to realize that it was the father of the present Lady Burdett Coutts whose generous and impulsive vigour thus saved his friend.

The Stock Exchange has always been

noted for the most remarkable contrasts in its life—for strenuous work, practical jokes, and wild wagers; for men of the most serious conduct, for men indulging in gorgeous luxury. Among earlier members was Mr. F. Baily, President of the Astronomical Society, who in his observatory in Tavistock Place, Russell Square, calculated the bulk, figure, and weight of the earth. Among more modern ones are several men "well known on the cinder-path, both as runners and walkers," as well as a crowd of famous cricketers. Nor has Mr. Duguid omitted to chronicle the appointment of Lord Hardwicke as Parliamentary Secretary for India by Lord Salisbury in 1900, and his relinquishment in consequence of active participation in the business of the firm to which he belonged on the Stock Exchange. Would any other body of business men in the country have indulged in a competition for a prize of a dozen of champagne to the handsomest member? "The competition was open for five or six weeks, and during that time no fewer than 23,730 votes were recorded." As many as ninety-one members received votes, although forty of these only received one each. Whether they had voted for themselves is not recorded, and it would perhaps be unhandsome to inquire.

In very early days strict regulations prevailed. The authorized broker was compelled to carry a silver medal with his name duly inscribed, bearing on the obverse the royal coat of arms and on the reverse the arms of the City of London. This medal had to be produced on the completion of every bargain, or the sum of forty shillings forfeited. Nowadays, as Mr. Duguid relates, the modern style of dress has revolutionized, especially in hot weather, the strict "sartorial traditions of the House." As a rule persons not members are rigorously and vigorously excluded. Thus admission was even denied to the representatives of the provincial stock exchanges, including Mr. Edward Rae, when they recently came as a deputation on the subject of the Forged Transfers Bill. When King Edward VII., then Prince of Wales, however, visited "the House," to prevent any casual difficulty

"two long white lines of chalk travelled like railway lines from Capel Court to what is now the Jungle Market. Instructions were issued that nobody was to trespass on the course, and through a long avenue of enthusiastically cheering members the Prince was led to a dais at the end of the lines."

Since that time Lord Rosebery has made his way in almost unrecognized. The next historical visitor was Lord Kitchener. He came to plead the cause of his Gordon College at Khartoum. He was received with an immense ovation, and "surrounded by a mass of enthusiastic humanity." His only recorded speech is "I have not come here for nothing, gentlemen; I want 100,000 $\text{l}$ ., and I expect to get it." Though the general did not obtain by any means all he asked, more than 1,000 $\text{l}$ . was subscribed on the spot. The inside of "the House" has been pictured for the public in one of the most successful of Drury Lane dramas.

The amusements of the Stock Exchange are commemorated in this volume. Rough and ready, like the play of overgrown school-

boys, it covers a spirit of patriotism and courage. When the war in South Africa broke out a very large subscription, between fifty and sixty thousand pounds, was contributed to the Transvaal war charity within a month. Then thirty-eight horses were subscribed for and given to the Imperial Yeomanry, with a sum of 2,884 $\text{l}$ . Several members have fallen in the war. Among these were Col. Hoskier and Capt. Cecil W. Boyle. There was also an offer from "the House" to raise two or three companies, 100 strong each, of irregular mounted infantry, but the reply of the War Office was not encouraging.

There is a turn for cultivation also among many of the members. The Stock Exchange Orchestral and Choral Society holds a deservedly high position amongst musical associations, and through its concerts it supplies help to many charitable associations, including much assistance to hospitals. Thus two wards were added in 1899 to the Royal Eye Hospital. One, opened by Mr. J. K. I. Hichens, chairman of the Stock Exchange committee, was appropriately named the Stock Exchange Ward. There is always a flow of liberality ready to gush forth when needed. The ups and downs of prices are followed by many failures among members. There is a well-supported benevolent fund, formerly called the "decayed members'" fund, and another benevolent fund for their clerks.

But we must not go on. We need only say that many curious stories and anecdotes are included, and may appropriately close our notice of Mr. Duguid's interesting work with a quotation from its last page:—

"The House is held in honour and esteem. The absolute trust and credit, the high code of business law which exist within the walls of the Stock Exchange are unequalled elsewhere in the spheres of commerce, and strike the mind of him who realizes them with wonder."

The mass of securities dealt with on the stock exchanges of the United Kingdom has grown so greatly of recent years that a corresponding increase in the number of volumes devoted to the subject is inevitable. The volume which Mr. Thorpe has written is based on a simple and straightforward plan; as he says in the opening words of his preface, "It would be idle to pretend that a handbook for investors can afford all that is necessary in the way of information." Many investors, he continues, are strangely ignorant of the ordinary details:—

"If this book should help them to understand the main details of financial business, and indicate the principles that guide the movements of prices on the Stock Exchanges, its object will be satisfied."

The introduction is followed by a glossary which introduces the uninitiated reader to a collection of terms in which almost every word is employed in a sense different from its ordinary meaning, and an index at the end of the volume contains more. From these may be learned not only the meaning of the familiar "bulls," "bears," "guinea-pig," "differences," and "stag," but of the more recondite terms such as "apes," "bones," "bosh," "props," "kangaroos," "jungle markets," "tape price," and many more.

There is a sensible reminder early in the volume that members of the Stock Exchange

"are forbidden to deal in speculative business with officials or clerks in public or private establishments, without the knowledge of their employers. Thus, if a clerk in the London and Westminster Bank wished to gamble in mining shares, and the committee discovered that a member of the Stock Exchange had transacted the business for him, knowing him to be a clerk, and without the consent of his employers, that member would undoubtedly be suspended or even expelled."

How necessary these regulations are is shown constantly by the reports in the papers. Thus on one day recently two clerks were convicted of having, in connexion with Stock Exchange dealings, robbed and falsified the books of a bank in the employ of which they had been twenty-one and twenty-six years respectively; and another clerk, a man of fifty, who had been thirty years in the service of a firm of solicitors, by whom his father had been employed fifty years, was punished for having robbed his employers of nearly 20,000*l.*, which he had spent during the last thirteen years in betting and gambling.

Of the chapters on investments themselves, the one on foreign securities has appeared to us the most interesting. It is astonishing how large a portion of the investments of persons individually of small means is placed in securities of this description, and how curiously the public mind is influenced by circumstances entirely apart from the solvency of the country concerned. That French securities are not more popular here is perhaps due more to fear of revolution than to anything else. The securities of the German Government are comparatively little known. Russian and Italian stocks have at times been popular here, but neither are at the moment in great favour. The bonds of the South American republics have had a vogue unduly beyond their merits. "The New World was called in to redress the balance of the Old" in a sense very different from that intended by Canning.

The subjects of the volume branch out into enormous fields. Mining operations cover a considerable space, and the remarks on them are sensible. Though there is a general understanding that "mining enterprise is very much of the nature of a lottery," it is probable that enterprise in these directions is not likely to be checked. Most persons imagine that investments of an "aleatory" character yield larger returns than can be obtained from steady-going securities, but we have been informed on very good authority that the preference for investments in which "adventure" has a share raises the price of such securities to a point which renders the average return smaller than that derived from fixed or preference stocks. Even the most honestly proposed enterprises are liable to constant risks. Mr. Thorpe does not give the story, which we know to be true, of the mine where the "Captain" foresaw that a rich deposit of gold existed. His prediction proved ultimately to be true, and his estimate of the depth to which the work had to be driven proved correct also; but he had been unable to foresee that a stratum intervened so difficult to pierce that the expenses involved caused the failure of the concern.

On considering the information which Mr. Thorpe's volume contains on the risks

incurred in a speculative investment, the feeling which has perpetually recurred to our minds is best described by the classical quotation, "Can't you let it alone?"

*Secret Chambers and Hiding Places.* By Allan Fea. (Bousfield & Co.)

In view of the importance of secret chambers in genuine history, and the frequent use made of them by novelists of every rank, it is somewhat surprising to find that there has been no monograph on this subject until the recent issue of Mr. Fea's most bountifully illustrated volume.

Doubtless there were occasional hidden chambers or places of secret retreat in the great castles and mansions of England long before the sixteenth century, but it was the sanguinary Elizabethan laws against seminary priests and recusants that brought into existence such a diversity of cunningly concealed lurking places. If a family adhered to the Roman obedience, the manor-house or mansion was almost certain to have one or more of these contrivances. In such houses a small room in a secluded part of the house or in a low garret immediately under the roof was set apart for use as a chapel, and there the devout inmates and a few trusted neighbours would assemble for mass when a priest, disguised as a casual traveller or smuggled in by night, could be procured. In one household the signal to the neighbours was the spreading of linen as though to dry upon a particular hedge, whilst in another the approaching service was made known by a serving-man wearing a scarlet cap. Close to the temporary chapel there was usually an artfully contrived hiding place, which was used not only for the concealment of the priest, but also for the disposal of "the massing stuff" in case pursuivants or spies should pay a sudden visit with full powers of search.

Nicholas Owen, a servant of Father Garnet, devoted the greater part of his life to the construction of these "priests' holes" in the houses of the chief Roman Catholic families throughout England. With marvellous ingenuity he tunnelled out narrow passages or apertures in massive walls, behind panelling, and under rough floor-joists; or raised heavy hearthstones, balancing them in such a fashion that pressure in a particular place caused them to revolve, giving access to a lurking place beneath. Staircases and cupboards provided with false backs also lent themselves readily to purposes of this description. Many are the stories, of which there is ample evidence here, of the marvellous escapes of priests confined for many days together in these narrow cells whilst diligent pursuivants set a watch day and night up and down the house, tore down the wainscot, or plumbed the chimneys and the flooring with iron rods. Life was sometimes kept going, when food could not be conveyed to those imprisoned, by broth or milk sucked through straws inserted in some tiny aperture between the stones or the boards of the flooring. There were terribly trying times for those concealed when the searches were persistent. On one occasion, when Father Garnet had endured an imprisonment of this

description of unusually long duration, he wrote thus to Ann Vaux in a letter still preserved at the Public Record Office:—

"After we had been in the hole seven days and seven nights and some odd hours, every man may well think we were well weary, and indeed so it was, for we generally satte, save that sometimes we could half stretch ourselves, the place not being high eno', and we had our legges so straitened that we could not sitting find place for them, so that we both were in continuous paine of our legges, and both our legges especially mine were much swollen. We were very merry and content within, and heard the searchers every day most curious over us, which made me indeed think the place would be found. When we came forth we appeared like ghosts."

It is not to be expected, in a volume covering so large an area, that there should be no sins of omission and commission, but lapses of this kind are not very numerous nor serious. Nevertheless, it is well that faults should be pointed out, in order to secure greater accuracy in the future, particularly as a book of this popular description seems likely to be reissued. Mention is made of Fawsley House, Northamptonshire, the well-known seat of the Knightleys, and it is stated that

"there was a secret room over the hall, where a private press was kept for the purpose of printing political tracts at this time, when the country was working up into a state of political turmoil."

The preceding paragraph deals with the period immediately before the Great Rebellion, so that "this time" must refer to the same date. The reference is presumably intended for the connexion of Fawsley with the Mar-Prelate tracts of Elizabethan fame. One of these was printed at Fawsley, but the Star Chamber depositions state that the press was set up in the "nursery," which could scarcely be described as a secret chamber. The precautions adopted at Fawsley by that arch-Puritan minister Penry, the joint author of the "Mar-Prelate Series," had nothing to do with mysterious cupboards or hiding-places, but rather consisted in dressing himself up in a sky-blue mantle, sword, and plumed hat, wherein he posed as a rollicking courtier. In this connexion it may be mentioned that nothing is said of the awkward hole under the stairs of Wolston Priory, Warwickshire, which used to be panelled off, where the itinerant press of the Mar-Prelatists is said to have been concealed during the working-off of two of the tracts.

Immediately after the reference to Fawsley comes another blunder in connexion with Bradshaw Hall, in the north of Derbyshire. It is stated that this house was once the seat of President Bradshaw, and has or had a concealed chamber, high up in the wall of a ground floor room, capable of concealing three inmates, and that here, according to tradition, "the wicked judge" was hidden. The writer of this notice knew Bradshaw Hall well thirty years ago or more, and never heard of hidden room or tradition. President Bradshaw certainly never lived there; the house was the property of a distant cousin. Moreover, as "the wicked judge" died in 1659, there was never any particular occasion for him to hide from any one.

Considerable as is the number of instances given in these pages of the use of "priests'

holes" during the persecution of the recusants, Mr. Fea has by no means, as we dare say he is aware, exhausted this prolific branch of his subject. No mention is made of Thorpe Hall, Norfolk, the residence of the Pastons, which was for a long period a favourite refuge for the Roman priests of the district. There is a good and well-accredited story of the Thorpe secret chamber, to the effect that on one occasion, when the priest and church staff had been hastily concealed in the hiding place on the arrival of some pursuivants, a bloodhound that had accompanied them sniffed about the place, and it was thought all was discovered; but just in the very nick of time there came up a great cat and started fighting so furiously and continuously with the dog that the pursuivants at last called him off and went on their way sorely vexed at the barrenness of their search. Nor does Mr. Fea include any notice of the various hiding places at the three seats of the Carylls in Sussex, namely, at Benton, New Building, and West Grinstead, one of which is of special ingenuity. He would do well to consult the voluminous 'Records of the English Province of the Society of Jesus,' by the late Mr. Foley.

*Girolamo Savonarola.* By E. L. S. Horsburgh. (Methuen & Co.)

*Savonarola.* By George M'Hardy, D.D. (Edinburgh, T. & T. Clark.)

It is, we suppose, unavoidable under present conditions that when a big book on some interesting subject has appeared it should be followed by a crop of little ones. The big book, if only by dint of newspaper notices, excites the curiosity of the cultivated public; the cultivated public wants to know all about it with the minimum of fatigue to itself; the enterprising publisher is glad to add a saleable item to his series of "Pemmican Memoirs" or what not; facile pens, or, as Messrs. Methuen's prospectus puts it, "scholars of repute, who combine knowledge and literary skill with the power of popular presentation," are not very rare in these days. We shall probably not be doing any great injustice to the authors of the two lives of Savonarola now before us if we assume that this, or something like this, is the history of their production; and that had Prof. Villari and Father Lucas never written, they too would not have come into existence. At the same time we may say at once that both are quite good of their kind. Both writers have evidently not only read carefully the authorities above mentioned, but also paid attention to the general history of the time. Of the two, Mr. Horsburgh perhaps writes more as the historical scholar; Dr. M'Hardy as the student of ecclesiastical movements: the former tempers admiration with criticism; the latter, though not blind to his hero's faults, obviously turns with pleasure to the side of eulogy. In the main, however, both follow much the same lines.

Perhaps the best example of the difference, such as it is, between the two methods may be found in the manner in which the two writers respectively deal with Savonarola's conduct in regard to the appeal to the Grand Council in the case of the

Medicean conspirators in 1497. It will be remembered that in 'Romola' this incident plays a most important part, forming, in point of fact, the *peripetia* of the drama, both in the general story and in the heroine's spiritual history. Briefly it may be said that the gist of the matter is how far the friar was to blame for not exerting himself to obtain for the condemned men the right of appeal granted by a law which he had promoted, and claimed credit for promoting, two years before, but now refused by the Signory on grounds special to the case. For the purpose of George Eliot's moral it was necessary that the most should be made of this apparent declension from principle on Savonarola's part; but it did not escape the notice of his contemporaries, and has been debated by every writer who has dealt with his career. Mr. Horsburgh, following Father Lucas, leaves the moral question undecided, and contents himself with noticing "that some of his influential supporters disapproved of his inaction, and that his position in the late summer and autumn of 1497 was not bettered by the course of conduct which he had seen fit to adopt"; while Dr. M'Hardy argues it at some length, claiming with Prof. Villari that the appeal sanctioned by the law actually in force was not that which Savonarola had originally advocated, but to a different body. He overlooks, by the way, the almost stronger argument that the accused had originally refused to be tried by the very body to which they subsequently desired to appeal, and the fact that the appeal would certainly have failed.

Something of the same variety in the points of view may be seen when the writers have to deal with Savonarola's great adversary. Dr. M'Hardy speaks out about Alexander VI. in a refreshing, if pre-scientific way. Since Bishop Creighton wrote there has been a tendency to speak of Borgia in the sort of tone which one uses in noticing some natural phenomenon where indignation is out of place. But it is not given to every man to handle the weapon of irony as Creighton handled it. Where he says that "Cardinal Borgia's fascinations for women were not always kept in check by rigorous self-restraint," he means no doubt much the same as Dr. M'Hardy means by "he was a prelate whose life was immoral and licentious to a deplorable degree" (some might think "detestable" the better epithet, but that is a matter of taste). Still it is not unwholesome, in a book intended for the general reader, to state things so as to preclude all chance of misconception. That Mr. Horsburgh has done this we are not quite sure. Without "judging Alexander as a synonym for every form of wickedness," it is surely lawful to regard him as a man no less self-seeking in public than self-indulgent in private life, and to estimate his probable motives of action accordingly. There is, perhaps, "no evidence to show that the Pope pursued Savonarola with rancorous hostility, nor that he hid behind the mask of an easy toleration the murderous schemes of an intriguing bravo." No; but from all we know of the man it seems not unreasonable to assume an instinctive consciousness in his mind that if Savonarola got much more powerful Rodrigo Borgia might be

deprived of a good deal that made life worth living. Baldly stated, this seems to be a simple and sufficient explanation of Alexander's proceedings throughout. Other things no doubt contributed to the friar's downfall, and even a saint on the throne of St. Peter might not have been able to prevent the final catastrophe, but Alexander undoubtedly did what lay in him to make it certain. That he, or any other Italian potentate of that day, cared one straw about the "salvation of Italy," or represented any "idea of patriotism among the Italians," we see no evidence whatever—if, indeed, any idea of Italy as a *patria* had as yet entered the head of any living man. "Not Italy, but Venice or Florence, was the fatherland of the Venetian or Florentine," says Mr. Horsburgh with perfect truth. Least of all was the idea likely to have entered the head of a Spanish adventurer placed at the head of a world-embracing organization which knew nothing of national boundaries. Thus, though we may in the light of subsequent history regret that Savonarola should have given any encouragement to the filibustering expedition of Charles VIII., we are not on that account to charge him with unpatriotic conduct. His first duty was to the city in which he had been called to labour—it must be remembered that he was thirty years old before ever he came to Florence—and to its citizens. If he thought he could best serve it and them by bringing them to live soberly and righteously, while Medicean rule implied the negation of sober and righteous living, he could hardly be expected to lend himself to the aims of a league whose success would inevitably mean the restoration of Medicean rule, and that without the statesmanlike qualities which had at least kept Florence independent. Beside this main fact all discussions about the sincerity of his belief in his prophetic powers or the exact sense in which he was a forerunner of Luther seem a little otiose; and because Dr. M'Hardy gives his readers rather less of them than Mr. Horsburgh does, we should be inclined to mark him just a little higher. At the same time Mr. Horsburgh distinctly scores a point in calling attention to the way in which Savonarola's biographers have in criticizing the procedure at his trial overlooked the more historically important question, What was he tried for? What law of the republic was he alleged to have infringed? Judging from the interrogatories administered to him, Mr. Horsburgh is inclined to think that the charge must have been that of unauthorized communication with foreign powers, referring to the petition in his favour addressed by his friends to the Pope, and the letters which he had composed, but not sent—the letter to France, we must remember, was written by Mazzinghi to Guasconi—calling upon the sovereigns of Europe to summon a general council. This suggestion is open to pretty evident objections, but it has the merit of opening a fresh branch of inquiry in a subject on which one would have thought little remained undiscussed.

Is it true that, as Dr. M'Hardy avers, they show at San Marco "a fragment of the stake at which Savonarola suffered"? Or is it, as Mr. Hare puts it, a fragment of the pile on which he (his dead body, that is)

was burnt? Considering that he did not "suffer at the stake," we suspect that Mr. Hare is for once the more correct.

We must not forget to set down to Dr. M'Hardy's credit the fact that he has equipped his book with an index.

#### NEW NOVELS.

*Poor Elisabeth.* By M. Hamilton. (Hurst & Blackett.)

M. HAMILTON shows her sex clearly here; women alone (with perhaps one exception among men) seem to have the faculty of plumbing the hardness and coldness of a really vain man's heart in the way the author has plumbed Kennedy's. It is a most miserable book, this; not a ray of joy or pleasure in it from beginning to end, and yet it is true all the same. The absolutely rigid conception of duty untouched by a spark of love, the correctness of attitude and the professional success of the man, certainly suggest a type—one of the dreariest to be met in this world. As for Elisabeth—poor Elisabeth, as she is rightly called—the clumsy way in which the loving creature always does exactly the wrong thing, always shocks this awful husband's correctness, and dies miserably unloved, and joyless even in her great love, is wonderfully described and truly pathetic. It is one of those stories which is not only true of the actual people described, but also seems to have an even wider and truer application than to them.

*Severance.* By Thomas Cobb. (Lane.)

MR. COBB excels in the art of polite comedy. For him, judged by his books, the world's a drawing-room, and men and women but deft and well-mannered guests therein. It is a wholesome though delicate art, this manipulation by means of written dialogue of the imagined affairs of ladies and gentlemen who live and laugh, and love and chat, exclusively in Mayfair. The exponents of this dainty stencilling method are not numerous, and among them Mr. Cobb ranks deservedly high. Depth and breadth are unlooked-for dimensions in polite comedy, notwithstanding Mr. Meredith's masterly demonstration of their perfect compatibility in that setting. Extreme delicacy, brightness and lightness of touch, with something, too, of subtlety, are the qualities demanded; and of the first and second of these 'Severance' is charmingly compact. For subtlety the theme chosen makes but little demand, and accordingly one does not grudge the entire absence of this quality. The author, as becomes an urbane master of ceremonies, writes sound, clean English, never dipping his pen into purple ink, and avoiding the sickly sweets of sentimentality. Upon p. 81 the proof-reader would appear to have been forgetful. A perfectly safe book to place in any hands, 'Severance' will be gratefully adjudged charming as well as discreet by most readers.

*Her Grace's Secret.* By Violet Tweedale. (Hutchinson & Co.)

'HER GRACE'S SECRET' is well preserved by the chronicler, and though we think the experienced will discover it when her husband's heir dies without issue, we will

not reveal it. The burden of the story is concerned with the tragic life and death of the heir in question. To be jilted in favour of his own father is an uncommon calamity; to marry thereafter without love and for purely family reasons is a common one. The contrast between the highly conventional old duke, who urges the alliance of the ill-matched pair on the highest grounds of social duty, and his unfortunate son—a man of simple tastes and affections, a bucolic sportsman rather than a nobleman—is well maintained. The wife who tries to find her consolation in discharging to the utmost her duties as a great lady, and finds them all at last vanity in comparison with her love for a man of her own intellectual calibre—a love which too late she finds is ardently returned—is an equally elaborate picture. The characterization, indeed, is better than the dialogue. The sorrows of dukes, the iniquity of field sports, the ineffectiveness of fashionable charity, the value of hygiene, the blessings of vegetarianism—these topics are thrust upon us at enormous length. Lady Arlington's clever and virtuous lover is the worst sinner in this respect, though the lady never tires, and answers with unabated eloquence. On the whole the book is well written, in spite of some strange slips. For instance, "Harder for Jock than for we."

*Beyond these Voices.* By Mrs. Egerton Eastwick. (Burns & Oates.)

WHEN Iolanthe Geraint, who has been brought up to worship nothing but what she calls reason and her own self, comes back from Buenos Ayres, she works amazing havoc in her uncle's old-fashioned English household and surroundings. In pursuance of her personal ambitions, and also, it would seem, as a mere pastime, she is ready to perpetrate any crime, from the separation of husbands and wives to the annihilation of the aged priest who dares to stand in her way. The early part of the story is the best. Iolanthe is occasionally ingenuous, and the Catholic inmates of Castle House, with their quiet, well-ordered ways, are well drawn. When a voice cries from the summit (what voice, or whose voice, is never made clear), and, baulked in her intention of marrying her cousin, Iolanthe betakes herself to London and founds an institution to perpetuate her peculiar views, she becomes merely hackneyed and tiresome. Though from first to last her beauty is constantly dwelt upon, her charm is never apparent to the reader, and it is difficult to understand the secret of her fatal ascendancy over both sexes. It is a positive relief when she finds her way out of the story in the only manner possible, to the peace of her admirers and enemies alike.

*Desmonde, M.D.* By Henry Willard French. (Fisher Unwin.)

SINCE science was made popular, neither the pulpit nor the novel has escaped an ever-rising flood of startling theories and highly seasoned expositions, with which science would certainly hesitate to claim relationship. In fiction, at all events, these have been served up to tickle the jaded mental palate of the reader, and to give him the

sense of improving his mind at the least possible amount of personal trouble. 'Desmonde, M.D.' is a case in point, but the absolute improbability of the story redeems it to some extent from the commonplace. Nevertheless it requires all Mr. French's American ingenuity and freshness to make the doctor's long-winded dissertations upon hypnotism, or physical projection, or whatever he is pleased to call it, at all readable. The experiences of this great hypnotist, who falls himself under the unconscious hypnotic influence of the friend who narrates the history, are certainly thrilling. The romance exists mainly in retrospect, and is only of importance as affecting the central figure.

*They that took the Sword.* By Nathaniel Stephenson. (Lane.)

THE struggle between the South and the North in America was a fratricidal one. From the outset the result could be determined by impartial spectators, and any story which deals with the combatants on either side, or both, has the drawback of being a foregone conclusion. Mr. Stephenson has drawn a pleasant and, we hope, an accurate picture of Cincinnati before the Civil War began. If his portrayal be correct, which we do not question, then the city itself must have been transformed since Mrs. Trollope went thither to retrieve the fortunes of her family. With that object she opened a bazaar. She left the city after losing all her money. We should not have recalled these facts had not Mr. Stephenson dwelt long and lovingly upon the perfections of society in Cincinnati before the Civil War. The subject of the story is the simple one of a girl with a lover who is fighting in the Northern army, while her relations are on the side of the Confederacy. The clashing between love and duty is well rendered. Each side equalled the other in heroism; but the result, as we have said, was clearly marked out. Hence no story founded on personal and family antagonism, unless vivified by some such glamour as that Scott cast over the '45, can hold the reader's attention; and comments upon the characters themselves, such as Mr. Stephenson makes in Thackeray's manner, but without Thackeray's skill, are not attractive.

*Nobler than Revenge.* By Esmé Stuart. (Long.)

THIS is not the worst of the author's stories. It is frankly sentimental, though qualified by a good deal of "knockabout business" between certain villains and the hero. That gentleman supposes himself to be the distant relation and heir of a baronet, who has invited him to his country seat to make his acquaintance. Once there, however, he is exposed to the direst dangers of a melodramatic and mediæval character. He is shot at in the woods ("Sir Harry" cheerfully suggests that one of the keepers wanted "to make an example" of a poacher!); he is hurled into a cellar through a trapdoor by the villains in question. In the end the supposed baronet turns out to be only a successful Orton, and no better than his remarkable companions. Meantime the hero has fallen in love with his cousin, a rather insipid young

lady, who has been taught to believe in "Sir Harry" as her real father, and for her sake he forgives the "claimant." Much comic and tender business is provided by a rustic Flibbertigibbet, who skirmishes with fidelity and success on the side of virtue, and is finally and fatally run over by a cab. The curtain falls with a true Adelphian grace.

*The Manse Gate.* By "Tubal-Cain." (Sonnen-schein.)

THE scene of this story, if story it may be called, is laid in Scotland, but we find nothing characteristically Scotch about it, except "shall" for *will*. For the rest, it is an artless denunciation of war in general, and the Boer war in particular, from the point of view of Christian Socialism. The good people of Auchendale pension off their minister for holding opposite views on the subject. We may observe that a gentleman would not be called "Laird" Smith or Brown in the society of his equals.

*The Presumption of Stanley Hay, M.P.* By Nowell Cay. (Warne & Co.)

THERE are more efficacious ways of concealing oneself than to go to a Lyceum first night. Neglect of such an elementary precaution involved the heroine of this romance and a young Radical M.P. in a series of embarrassments only terminated by a timely fire and the supposititious sacrifice of two lives, a princess's and a spaniel's. That a man should marry a lady, however charming, in total ignorance of "her exact nationality or the whereabouts of her home," argues a trustfulness richly, if somewhat inconveniently rewarded by the subsequent discovery that she is a king's daughter. Tales of more or less imaginary German Courts multiply apace. The present one has at least one strong situation and a good end, which should satisfy the most exacting. A friend in need is a friend indeed, and Bertie Sellinger may therefore be forgiven much—even the smoking of scented cigarettes. The cover is misleading, and the illustrations do not please us.

*The Dream-Woman.* By Kythe Wylwynne. (Fisher Unwin.)

An instinctive antipathy to cats is a not uncommon phenomenon, of which various explanations have been offered. Altogether rarer and more unaccountable is a constitutional aversion to clergymen, which, together with gigantic stature and a taste for painting and sculpture, characterizes the hero of 'The Dream-Woman.' His wife, who is and is not the dream-woman, has the former peculiarity. In a previous existence he had been "priest-ridden" and she "cat-torn," i.e., executed by tigers according to the custom of the people of Oranix. Where Oranix was, and why and how it ceased to be, the reader may discover for himself. Mr. Kipling, in 'The Finest Story in the World,' has done in his matchless impressionist style what is here attempted methodically and at length and with a very fair measure of success. Kythe Wylwynne writes vigorously and fluently, but a tendency to exaggeration, as in the very mixed parentage of the heroine; and the excessive use of compounds, many of them grotesque, should have been controlled.

#### EDUCATIONAL LITERATURE.

*Educational Foundations of Trade and Industry.* By Fabian Ware. (Harper & Brothers.)—The perusal of this timely and interesting volume leaves no cheering impression on the mind; it recalls, however, the warnings of many consular reports published during recent years. These documents affirm that a steady diminution of the volume of British trade in foreign countries is observable; and Mr. Ware points out the indifference of our Government, as well as that of the majority of our people, to the thoughtful laying of the educational foundations which must underlie commercial and industrial success in the future. Unfortunately for us, while we are only talking about the foundations and not really thinking about them at all, other nations, our keen rivals, have proceeded far in erecting a sound educational superstructure. Mr. Fabian Ware, describing what has already been effected in Germany, writes:—

"If there is any connection between technical education and industrial prosperity, the progress which has been made by the Charlottenburg Technical High School during the last ten years—a progress with which other similar institutions in Germany have kept pace—must indeed strike dismay into those who fear for the industry of England."

Not only has immense improvement been made in Germany, but France and the United States are advancing rapidly; and the consideration of what these countries have done and are doing in the domain of higher instruction (of secondary and university grade) for those who will be responsible for the national prosperity in trade and manufacture offers little present encouragement to the English educationist. Secondary instruction with us seems to be no one's concern, while partisans wax hot over the question to which of a number of local authorities, all confessedly incompetent for the purpose, the control of advanced primary education (including a minimum of technical instruction) shall be assigned. Both France and Germany long ago placed their secondary schools under State regulation, and in America there is a "tendency to centralization in educational control concurrent with the tendency to give greater power to the expert." We are about to follow in the same direction—that is, if there is at last either meaning or conviction in the statements of our legislators; and it may be that, taking the almost despairing advice of Matthew Arnold, we shall at last organize our secondary education. Until that organization is effected, the higher commercial and industrial education on which in this empire so much depends is impossible; general expert opinion and the experience of other nations pronounce the educational short-cuts to which we seem so unreasonably addicted to be of little avail.

Mr. Fabian Ware furnishes a clearly arranged historical sketch of the elaboration of the phase of education with which he is concerned in Germany, France, and the United States, as well as a very interesting comparison of the salient characteristics of the different national systems. In Germany and France—more markedly so in Germany—the existing highly developed and highly subsidized systems of instruction were imposed on the nations by Governments thoroughly in earnest in the matter and always assisted by the best expert opinion available. In America each state elaborated its own organization of schools and colleges, the federal Government exercising "no authoritative control over the educational institutions of the nation." The National Bureau of Education collects statistics and information and gives advice, and there is perhaps a growing probability that it may gain the power of enforcing it. In Germany specialization of studies is less apparent than in other countries, and it gains prominence

late in the student's career. The main idea is to ensure to every German the utmost general educational development of which (under the conditions of his life and environment) he is capable, and subsequently to train him for his profession. The spirit of German education seems to be more democratic even than that of France, where Ministries of Instruction find it necessary to provide "checks on the too common desire to enter what are called the learned professions." The school must stop the rapid increase of *dévoys* and *déclassés*. In the Transatlantic republic no such danger is recognized; all are encouraged to avail themselves to the utmost of secondary education, as well as the higher instruction in trade and industry associated with it or based on it. Comparison with the English National system is impracticable, because system here is non-existent. Our public elementary education is, we believe, not inferior to that of other countries; the Director of Special Inquiries and Reports tells us that our preparatory schools are of unique excellence; we have a large number of secondary schools, many of which are of distinguished efficiency; and we possess dignified and learned universities; but a judiciously organized, scientifically arranged course of higher technical education for those who are to engage in the severe struggle of trade and industry we unfortunately still lack. Mr. Fabian Ware warns us of the peril of our educational position, and in his 'Conclusions' counsels certain courses of action "now that we have to fight against the world to try and maintain our industrial and commercial supremacy."

*Commercial Education in Theory and Practice.* By E. E. Whitfield. (Methuen & Co.)—Most people realize the urgency of the case of commercial education, but few have the requisite grip of the subject to advise well. The very multiplicity of reports, leaders, and books has only helped to befog the ordinary man. Besides the various reports of Mr. Sadler on modern schools abroad, and that of the London Technical Education Board on commercial education, we have Mr. Ware's book just noticed, the suggested curriculum of the Universities of Wisconsin and Pennsylvania, the experiments of the evening continuation schools, and the outlines of a scheme made by the City of London College. Some of us have lost our bearings, and Mr. Whitfield's book comes very opportunely. Between now and the time when Parliament really tackles secondary education members might do worse than get some data on the point by a careful perusal of this manual, intended primarily for teachers, parents, and self-taught students. The value of Mr. Whitfield's work consists largely in its small compass and good proportion, and also in the fact that he is professedly a mediator between the old learning and the new. He is no wholesale "utility man," and yet he is fitted to inculcate a proper respect for the operations of commerce into the mind of many a self-complacent teacher of the ancient classics or modern languages. Chapter xii., to our mind, entirely explodes the fallacy that commercial education cannot provide intellectual instruction and satisfy the claims of the moral side of training. After reviewing what is being done abroad and at home, the writer propounds his views as to the organization of commercial instruction for five classes of pupils ranging from the lowest industrial employees to future mercantile managers and teachers. Many excellent things are said by the way, but we are happy to note that due stress is laid on our want of efficient schools, masters, and inspectors to deal with commercial instruction. Mr. Whitfield is well abreast of the times; little that has passed during the last five years has escaped him. Between the idealists and the downright utilitarians he compromises, with a slight leaning towards the latter.

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*Special Reports on Educational Subjects.*—Vols. IV. and V. *Educational Systems of the Chief Colonies of the British Empire.* (H.M. Stationery Office.)—Mr. Michael E. Sadler, Director of Special Inquiries and Reports, has published these two massive volumes opportunely, English attention being at present directed to an unusual extent to national education, and the events of the last year or two having made us devote much consideration to the growth and vigour of the chief colonies of the Empire. The colonies have had to face the necessity of supplying to their large and often rapidly increasing populations the kind of instruction and training best suited to their needs. This problem—always, it seems, honestly faced, and generally more or less successfully solved—was rendered exceptionally difficult by greater or less hostility between different races, whether European or native, and by antagonism between various religions and rival sects. The educational systems described are those of British North America, the West Indies, South Africa, Australia, New Zealand, Ceylon, and Malta. Mr. Sadler puts before us all the salient features of colonial education, and we in England may learn much from what has already been done by our brethren over the seas. They have at any rate perceived clearly and distinctly the difference between primary and secondary education, and of both from the work of universities. In many cases—notably in Cape Colony—the scheme of education has been “expressly mapped out to avoid the evils of what has been called the chaotic system of England.” The effect of the war on the schools of this colony has been disastrous, but in earlier years the progress in educational efficiency had been—at any rate since 1806—remarkable. The schools at the Cape have a longer history than those in most colonies; the first school was established in 1656, and the first infants’ school in Cape Town in 1690. But the advance of education was beset by great difficulties, owing to differences of race and changes in domination. The Dutch were never very tolerant of languages in school other than their own; the teaching of French was abolished by orders from Holland in 1702, and the difficulty of obtaining efficient instruction in English in Transvaal schools was a recent grievance. In British North America the progress of public instruction has been less impeded by artificial obstacles. Authorities were appointed (in Ontario, for instance, about 1844) to superintend the three grades of education and direct them in accordance with the recognized needs of the respective colonies and provinces. Here as elsewhere colonists have done much to foster the staple occupations of the country by the foundation of well-planned courses of efficient technical instruction—agriculture and mining being always considered worthy of State assistance when any considerable portion of the population is engaged in them. In Tasmania, Australia, and New Zealand the Governments spare neither careful legislation nor adequate subsidies in the promotion of education; and the schools when founded and supported are efficiently inspected. In respect of inspection Tasmania has adopted a system which might be advantageously copied in this country; it combines the advantages of the old formal examinations which our Board of Education has discontinued with those of the new plan of unexpected visits without formal examination:—

“It is customary to pay two visits of inspection to each school. The first visit, of which notice need not be given to the teachers, is for the purpose of observing the general management of the school, the routine of instruction, and the methods of teaching. On his second visit, which is duly notified to the teacher two days in advance, the inspector examines the school, and though there is no system of payment by results, each individual pupil is tested and classified by the inspector according to his proficiency in reading, writing, and arithmetic.”

There is here a danger that too much attention may be paid to “outward and visible results”; this is probably minimized by the absence of any system of payment on such a basis; and it must be borne in mind that these “outward and visible results” are themselves of great value. A similar method of inspection obtains in Western Australia, and here again there is no payment by results. An unusual feature in New Zealand, and apparently a good one, is a legally constituted Teachers’ Court for the determining of appeals against dismissal or suspension. The court consists of three persons—a stipendiary magistrate (chairman, with casting vote), a nominee of the teachers’ corporation, and a nominee of the respondent board. An institution of this kind is much wanted in England, where fixity of tenure is a burning question among teachers and managers and is frequently injudiciously handled by the teachers’ union.

The islands of Malta and Gozo have a rather elaborate system of State-aided education, embracing primary, technical, and secondary schools, as well as a lyceum and university. The lyceum course extends over six years, and is attended (a) by scholars intending to enter the university as well as (b) by students preparing themselves for the civil service, the army and navy, professional life, &c. Malta had a special language difficulty. Progress in primary schools was impeded by the system that prevailed before 1880 of attempting to teach to young scholars English and Italian, two foreign languages, in addition to Maltese, the colloquial home language. This difficulty is now obviated: Maltese is taught during the first two years of the elementary school course, and in later years English or Italian. A difficulty of this kind probably has its only counterpart in the Channel Islands, where the children speak the insular (Norman) tongue at home and learn French and English in school, at any rate in the higher classes. Most of these children are, we believe, bilingual when they enter school, and they are found more intelligent for being so. In Malta the “practice of calling upon the various teachers to help in conducting the annual examinations” was found objectionable, and has been discontinued. It may well be that the cases of Malta and England are not analogous, but it is rather curious that at the present time our Board of Education incline to adopt the system which the Maltese have discarded. The bad points of the system are certainly more apparent than the good ones.

In studying Mr. Sadler’s lately edited volumes two rather unexpected facts are noticed. Firstly, Latin holds its own very tenaciously in many colonial schemes; and secondly, several of the syllabuses of elementary instruction are more carefully and judiciously drawn up than anything of the kind that has lately appeared in our annual Codes. These schemes are comprehensive, and so far detailed that they would be of great service to hard-worked teachers in remote districts, especially to those deficient in originality who have few chances of discussing educational questions with professional colleagues. Limits of space do not allow us to consider more than the prominent characteristics of Mr. Sadler’s reports. But the volumes contain a vast amount—singularly well arranged—of information concerning colonial schools and colleges. They also treat fully of the training of teachers of all grades, the appointment of inspectors, and the cost of maintenance of schools; the incidence of school and college fees, the laws regulating school attendance; and in fact of everything that the reader interested in the condition of education in our colonies is likely to wish to study.

*The Curse of Education.* By Harold E. Gorst. (Grant Richards.)—Mr. Harold Gorst’s dissatisfaction with education as it exists in all countries is thorough. He considers teaching itself to be the greatest obstacle to human

progress that social evolution has ever had to encounter; but he does not disparage culture, although we gather from his pages that means and methods of culture are non-existent. There is a good deal of truth in his criticism of prevalent ways of bringing up children and youths of both sexes, and it is expressed in quaint and vigorous language, sometimes with a noble disregard of the beggarly trammels of English grammar, which in itself is like the unfurling of the flag of universal freedom. Mr. Gorst’s hostility to existing schools, colleges, and universities is so exaggerated that we find it difficult to believe that it rests on an adequate basis of fact. Most, if not all, the ills afflicting the Empire are attributed to our faulty educational system. Our disappointments in the South African war, the inefficiency of Government departments, degeneration in boys, increase of youthful crime, the greatest misery of the greatest number, the slow but sure destruction of the favourable influence hitherto exerted by women in human affairs—these and other evils are, we learn, clearly traceable to education as we find it. The indictment of existing systems is terribly strong, and certainly deserves the consideration of the authorities, whether conservative or progressive, of to-day. But the book is disappointing, because unhelpful. Mr. Gorst has no serviceable suggestions to make. He tells us that there are “few social evils which cannot be traced, directly or indirectly, to the educational establishments in this country, but he supplies no clear sketch of the institutions that should replace them. Most persons will agree with him, more or less, that the main object of education “is to assist everybody to develop his faculties and talents, so that he may be fitted for the position in life which Nature intended him to occupy.” Unfortunately for most of us, in this workaday world the years that can be devoted to this preparatory education are strictly limited; and if, as we are told, “anything in the shape of actual teaching or instruction ought to be rigorously avoided,” the dearth of great men which Mr. Gorst notices and deplores in all walks of life would be increased, we fear, rather than lessened. Mr. Gorst’s teaching recalls to some extent that of Rousseau—and ‘Emile’ was a warning rather than an example. Educational reformers generally exhibit a rooted dislike of the old-fashioned grammatical and linguistic studies, and Mr. Gorst is specially indignant that they are allowed to continue in educational institutions. He has—as we have hinted above—allowed a few sentences to remain in his pages which would baffle most attempts to parse or interpret them. It would be perhaps discourteous to say that incorrectness of expression is often a sign of confusion of thought; it will be better to assume that Mr. Gorst’s mind was happily impervious to the bad teachings of old-world schools; but we regret the appearance of such blemishes in the pages of an educational reformer.

#### MODERN ESSAYS.

*The Plea of Pan.* By Henry W. Nevinson. (Murray.)—If Mr. Nevinson minglest with some really fine writing a certain strain of vulgarity, he does this, it may be assumed, as an offering to the gods of good fortune—who nowadays are also those who Olympianize in our theatres—not from natural taste. For has not the new humour invaded our lecture-rooms, and have we not found distinguished scholars retelling the tale of the Agamemnon in the guise of the plot of a play by Sardou? Thus, too, the author of ‘The Plea of Pan.’ When he tells how, on first seeing Pan (in modern Greece), he had raised his gun, thinking him some animal, and then, when he heard him speak,

“down went my gun. No doubt most sportsmen will think me a fool to lose a chance of bagging a

god. I might have taken his skin home, done up in my rug, and have hung his head in my ancestral hall, stuffed."

he can hardly expect any readers to find this funny, unless they be the walkers on those eternal pavements, the inhabitants of the endless suburbs against whom he has been protesting a little before. Perhaps the best piece of writing is the introduction; and yet it would have been wiser to leave the introduction out. For if the thing is to have vitality—if the cropping up of Pan now on a peaceful Greek plain, now near the ruins of the Roman wall, or again on a battlefield of Macedonia, and so on—if these things are to have an artistic reality for us, we must get rid of all idea of a purpose and a sort of allegory. That is the difference between symbolism and allegory. The quaintest combinations of the fancy become real (artistically) so long as they are really combined. But of course the fancy in such cases is always acting in subservience to some sort of reasoned, though not less imaginative, theory of the world as a whole. Coleridge once said, argumentatively, that his 'Ancient Mariner' ought to have been as irresponsible a story as one of the 'Arabian Nights.' But it could not have been so in reality and remained a great poem; it had to express, however cryptically, Coleridge's own outlook on life. And we know from the preface to the 'Poems and Ballads' that it was almost a poem with a purpose. But not quite. In other words, it was *symbolique*. Mr. Nevinson's Pan should have remained the same. But by his preface he turns him into not much more than the representative of all that is wild, primitive, and poetic still in modern human nature and modern life. Sometimes, again, Pan discourses too much like a middle article in the *Spectator*:

"There are certain classes of beings which seem to stand at the meeting-place of many far-reaching and divergent powers.....As a reasonable fact we know there are certain things they will not and cannot do. But if they did them it would be absurd to feel much surprise."

But in other parts the writing is exceedingly good and full of a delicious classic—in other words, Platonic—flavour. Here is a passage where the oldest of the gods turns up quaintly near a ruined Roman camp or city hard by the Roman wall. To do honour to Apollo, he has brought a barrel-organ with him and a girl who dances to it. He has been set to this by a warning similar to that which Pan himself once sent to the Athenians: "Do not forget the god." And the Earth-Mother has shown him why he should pay reverence to Apollo:

"So, taking this strange girl to bear me company, I came first to the place where you saw her dancing just now. For it was the site of a shrine to the god erected by a Roman cohort in obedience to Apollo himself, speaking from Claros on the Ephesian bay. And perhaps the god's divinity still lingers there, though his service was early corrupted into the mystical worship of Mithras by one of those clouds of insanity which from age to age sweep up from the bewildered East, confusing the mind till it sees the god's power in signs and miracles rather than in the daily glory of light and joy. But indeed, sir, upon such dim themes you must suffer me to be silent.....Besides, as you know, I never could make a long speech without putting on a veil—like a politician, except that I wear the veil visibly over my face."

The last essay, 'Verticordia,' on Love, the changer of hearts, is a little more didactic than the rest, but not without excellent touches of humour and of beauty. The following passage gives the key to the rest:

"For sin," the Canon said, "his [man's] capacity is infinite. And do you suppose you would reduce it, if you made his outward surroundings as lovely and delicate as this Close?"

"I don't know," I answered, "but it would be an easier experiment to make this Close as unlovely and indelicate as man's common surroundings, and watch the effect upon the conduct of its inmates."

Pan's plea for love which closes the chapter, if it is not always strictly in harmony with the

canon's ideas or Mrs. Grundy's, is not the less a beautiful piece of writing.

*Lord Macaulay.* By D. H. Macgregor. (Cambridge, University Press.)—Sir Richard Jebb's 'Lecture' and this little book may perhaps be taken together as evidence that the reaction against Macaulay has spent its force, just as there are indications that the popularity of Carlyle is reviving. The Members' Prize Essay for 1900, which these pages represent, is far above the level of such productions, and was well worth publication. Mr. Macgregor's style is on the whole good, if at times a little elaborately manufactured and a little wearisome. As a study of its subject the essay is satisfactory, although in our opinion rather too eulogistic. But Mr. Macgregor is no blind admirer, and can see the faults of his author no less than his merits. We have seldom seen Macaulay's characteristic defects better summarized than in the following passage:—

"He was not a strong nor a courageous thinker. He was, it must be confessed, a man of considerable intellectual indolence and inertia. He avoids problems. When he must face them, he solves them out of his vast memory rather than by the light of his own mental vision. Hence his judgments are apt to be haphazard, superficial, and inconsistent. He is neither a systematic nor a methodical reasoner."

#### SHORT STORIES.

*A Woman Alone.* By Mrs. W. K. Clifford. (Methuen & Co.)—Of the three stories contained in this book the first, which takes up two-thirds of it, is the only one of much account. 'Marie Zellinger' and 'Miss Williamson' are mere sketches which have little depth and do not carry much conviction, but 'A Woman Alone' is a curious and arresting story. Briefly, it is the love-tragedy of a high-spirited, enthusiastic woman, who loves her husband desperately and is ambitious for him; but it is just this ambition which kills his momentary passion for her, for he is a cold-blooded, able, and self-centred Englishman, a law unto himself, who loves himself so well that he even despises personal ambition. The attraction of this fish-like creature and the charm of his impenetrable reserve to a woman of Blanche's magnificent personality, paradoxical though it may seem, are made very real, and the proud silence with which she eats away her heart is finely conceived. Both Blanche and Richard are beings out of the common, and there is nothing in the story to destroy their verisimilitude.

*Bush-Whacking and other Sketches.* By Hugh Clifford. (Blackwood.)—In fiction Mr. Clifford may be called chief recorder of the principality ruled by Mr. Conrad. Mr. Clifford keeps the adventure-studded files to admiration, and his heart is in the work. Mr. Conrad paints the pictures, sings the songs, carves the statuary. Both are enslaved by the beyond-land; by each the picturesqueness of the Malayan Archipelago is well served. One fancies that had Mr. Kipling been Political Resident of Kalamantan, say, instead of literary benefactor of the Indian *Pioneer*, he would have produced something very like 'Bush-Whacking.' The bushwhacker of Australia, by the way, would be puzzled by Mr. Clifford's definition of bushwhacking as understood by Government officials in Malaysia. With them it has no concern with swags and "sundowning," but rather with Snider rifles, riverside stockades, and the despairing intricacies of jungle warfare.

Mr. Clifford owes more to the forceful chief of Anglo-Indian story-writers than to the more elusive literary wizard of the Pacific. "It is not fitting, Tuan, that they should thus manhandle me, an elder of the village of Chiká!" The italics are ours; the words are Mr. Clifford's, in the mouth of a Malay villager. Their derivation needs no telling here.

The stories are without exception creditable, and in a few instances—in 'The Heart of Kalamantan,' for example—they reach a masterly level of vivid colouring, wide sympathy, and genuine insight. An interesting feature of this more than ordinarily interesting volume is its author's warm tribute to the loyal, single-hearted industry and devotion of the French missionaries among the Malays. Exeter Hall lacks nothing in the way of worshipful supporters among those who stay at home. But tributes from European residents in the Far East who know anything about native life are less plentiful than wayside weeds, and more treasurable. No man who has ever set foot in a kampong will doubt that Mr. Clifford knows his subject very thoroughly.

In *The Thirteen Evenings* (Methuen) Mr. George Bartram writes remarkably good English, and is a good story-teller. From a literary point of view this is a much better thing than being a teller of true stories. Twenty years ago 'The Thirteen Evenings' would have brought something like fame to their author. Mr. Kipling was still to come then. But however crowded the arena, there is always room, and there should be hearty welcome for fighters so bold, so deft, and so dashing withal as the writer of 'The Thirteen Evenings.' Most club smoking-rooms are prolific of boredom. That of the Boomerang, in which Mr. Bartram's stories are supposed to have been told, must have been a place quite otherwise. The author for the most part tells a frankly sensational, frequently supernatural story, and tells it with a literary grace, a concise vigour, and finish rarely found in narratives of this class. His style is as different from the exquisite diffuseness of Mr. Cunningham Graham (whose 'Thirteen Stories' may possibly have suggested the title of this book) as it could be, and very nearly as good. It is more vigorous and less studied. The stories are not written for schoolgirls; they are likely to please men more than women, and they are sure of deserved favour among men of cosmopolitan tastes and habits. 'The Vampire' is a particularly creditable piece of work, vivid and terse throughout, with scarcely a superfluous word in its nineteen pages. There are readers who will compare Mr. Bartram's soldiers in the West Indies with Kipling's famous trio of the East, and that without disparagement. "I pierced him under the fifth rib—deep, deep!—then between the nipples—my knuckles came upon his breastbone." That "between the nipples" is an error of judgment, and occurs more than once. The author will follow the criticism, which would not be worth making in work of lesser worth.

*Crucial Instances.* By Edith Wharton. (Murray.)—Subtlety and strenuousness are the most noticeable qualities in these pages, and they are characteristic of many American authors who are gifted with a fine dramatic instinct. The strenuousness has a tendency to predominate in the majority of her 'Crucial Instances'; but there are one or two treated in a lighter vein which are at least as convincing as those confined exclusively to a tragic setting. 'The Recovery,' in which the artist discovers, after a brief sojourn in Paris, the inferiority of his own work, but rather rejoices in his awakening than suffers morbid regrets that he has been prepared for work he no longer intends to do, is a clever study of the artistic temperament. 'The Rembrandt' is, again, a happy combination of lightness and pathos in treatment. Amongst the more tragic instances 'The Confessional' is a powerful piece of writing. The writer shows an intimate knowledge of Italy and the Italians, and has evidently made a careful study of some of the sombre pages in the history of that country.

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|| Most of the ten stories contained in *Tales of the Stumps*, by Horace Bleackley (Ward, Lock & Co.), are distinctly amusing. If it be objected that they are altogether improbable, and in some cases outrageously impossible, what then? Is there no humour in a literary harlequinade? Doubtless the cultured exquisite, whose smile is a concession, will find these pages vulgar and disgusting, but the common man is not likely to condemn the author's primitive methods, or to ask whether a matrimonial tie is the inevitable result of every cricket match. Healthy laughter is a thing to be thankful for, and comic force may excuse lack of refinement. The illustrations are effective.

The idea which runs through M. Claudio Anet's *Petite Ville*, published in "Les Editions de la Revue Blanche," is the same as that of Zola's "Pot Bouille." In each case the object is to show what may underlie the tranquil surface of French middle-class life. The "little town" of the title is explained in the preface to be full of drama within. But the specimens given, though pleasantly related and not without a good deal of development of character, are somewhat ignoble in tone.

*Piccole Storie del Mondo Grande.* By Alfredo Panzani. (Milan, Treves.)—A collection of tales such as those just republished by Prof. Panzani are a pleasure to meet, since they denote a healthy reaction of taste on the part of the Italian public. Here we have not to do with fiery, illicit passions, with fugitive emotional episodes magnified into events of primary importance. We find instead the romances of quiet, everyday, normal existences, dealt with in light, sprightly fashion, that does not exclude that gentle touch of humour that causes a tear to extinguish our laughter. This is not a great book; the stories are simple and artlessly told; it is rather what they imply that causes us to praise them and give them a cordial welcome.

#### ORIENTAL LITERATURE.

*Essays on Islam.* By the Rev. E. Sell. (Simpkin, Marshall & Co.)—The scholar is apt to regard the compiler as the poet regards the plagiarist, with contempt and indignation. These feelings, however natural, are seldom just, for without the compiler's aid it is certain that the results of scholarship would be inaccessible to profane readers. Especially is this the case in Oriental literature, where the obstacles to first-hand knowledge are so formidable and the prizes so few. Hence, if Mr. Sell's book must be called a compilation, no disparagement is implied: instead of seeking to extend the borders of science, he has chosen the humbler, but useful and necessary task of mapping out and surveying on a popular scale some provinces that have been explored already by such men as Silvestre de Sacy, Mr. E. G. Browne, and Mr. Whinfield. On the whole, he has done his work well, and these essays, which originally appeared in an Indian magazine, may be cordially recommended to all who desire a lucid summary of the development of religious ideas under Islam. Two-thirds of the volume are devoted to the Sufis, the Babis, the dervish orders, and the Druses; of the other papers, that dealing with Islam in China is perhaps the best. The author tells us that the essays were carefully revised before being published in their present form, but mistakes in the spelling of Arabic words are annoyingly frequent. In the first seven pages alone we find "Bustáni" (for Bistámi), Mutazala, halul, itihád, and nazul. These are trifles, no doubt; but accuracy even in trifles is worth striving for, and might have been attained, without much additional labour, by reference to a lexicon. Mr. Sell ought to know that the spelling 'Umr for 'Umar or 'Omar has no authority whatever. A weakness on the linguistic side is manifest throughout, and though

it does not seriously affect the value of the work, we mention it as a blemish that may be removed in the next edition. Mr. Sell, we notice, seems to be unaware that the anonymous translator of Jámí's "Salámán and Absál" was no less a personage than Edward FitzGerald.

*The Dharma of Gotama the Buddha and the Gospel of Jesus the Christ.* By C. F. Aiken, S.T.D. (Boston, U.S., Marlier & Co.)—Christian apologists have been somewhat disturbed in recent years at the growth of sympathetic interest in Buddhism. A considerable body of apologetic literature has been the result. Of this the book before us is a favourable specimen. The appreciation of Buddhist doctrine and discipline is neither harsh nor superficial; as to the discipline, we could have wished that the writer, as a Roman Catholic divine, had contrasted more the details of life among Eastern and Western monks. But possibly monasticism is not popular in America. The point where the author fails is in his criticism of the historical development of Buddhism, and especially of the age of the various documents. Indeed, it must be a difficult thing for a writer without any claim to Oriental learning to keep clear of pitfalls such as may be found in inaccurate translations like those of Beal, and, above all, to keep abreast of ever-widening Oriental research, so as to decide which authorities are out of date and to realize the bearing of new discoveries. Thus we get at p. 162 a vague note about Buddhist MSS. being of "mediaeval origin," without a word about the recent finds in Central Asia. It is unfair to charge Buddhist literature with comparative lateness of MS. material, when we remember that Buddha lived five centuries before Christ, and that the earliest MSS. of the Oriental (Hebrew) Scriptures of Christianity are much further removed from the time of their authors than the earliest Buddhist documents. Dr. Aiken's confidence as to the priority of St. John's Gospel to the "Lotus of the Good Law" is unjustifiable. Recently discovered Sanskrit fragments of the latter work are written in characters coeval with Christian uncial MSS.; and on this point, as well as elsewhere, our author's criticism is weakened by an assumption that Indian Buddhist works were translated into Chinese very shortly after their composition. On the contrary, a considerable interval of time must be left for such works to grow in esteem and sanctity, so as to warrant their acquisition and conveyance by pilgrims through the long and perilous journey to China. Into the final (the controversial) portion of the book we need not further enter than to point out that an unnecessary amount of "powder and shot" has been expended on opponents of the calibre of Bunsen and Lillie; and, after all, Dr. Aiken has to a great extent justified the promise of his preface that the "exposition of Brahmanism and Buddhism.....have a value independently of the part that follows."

#### OUR LIBRARY TABLE.

*Lessons from Work* (Macmillan & Co.), by the late Bishop of Durham, is a series of papers on questions which presented themselves for consideration in the course of the writer's labours. These papers deal with such subjects as 'The Position and Call of the English Church,' 'Biblical Criticism and Social Problems,' 'Our Creed and Life,' and "are bound together by one underlying thought"—the Incarnation. The subjects are precisely those which are full of interest to earnest men, and the author discoursed regarding them as a learned scholar and a wise and experienced prelate. The bishop's own attitude to theology may be seen in his description of the English Reformation:—

"Generally it may be said that the English Reformation corresponds with the English character, which is disinclined to seek the completeness

of a theological system. It looks to finding truth through life rather than through logic, for truth is not of the intellect only. It is patient of hesitation, indefiniteness, even of superficial inconsistency, if only the root of the matter can be held firmly for the guidance of conduct; for spiritual subjects are too vast to furnish clear-cut premisses from which exhaustive conclusions can be drawn. So we naturally turn again and again to the historic elements of our Creed. These are of life; and unto life; and through life."

The tolerance which inspires the pages of the various essays may be illustrated by words taken from 'The Divisions of Christendom':—

"Is Catholicity determined by reference to the past alone? Can we call an opinion or a practice 'Catholic' when it is opposed to the deliberate convictions of multitudes of believers, not less fertile than we are in Christian works? In India, to take one example only, the non-Episcopal bodies .....do apparently twice as much for Missions as is done by our own Church and the Churches in communion with it.....Two things appear to be clear. We may not even appear to think lightly of the historic episcopate which is supported by the practically unanimous judgment of nearly fifteen centuries, and has been amply justified by results. Nor, again, can we refuse to recognize the presence of Christ among those who show the good fruits and love by which we are to know His disciples."

*The Arrow War with China.* By Charles S. Leavenworth. (Sampson Low & Co.)—Probably there never was a war the facts connected with which have been so fiercely contested as the Arrow war. Beyond the fact that the Arrow lorchá existed there is nothing relating to her which has not been in dispute. Her nationality, her ownership, and the flag she carried, or did not carry, are all subjects of direct contradiction. Those who affirm that we were right in declaring war assert positively that she was a British vessel, owned by an Englishman, and that at the time of the outrage she was flying the British flag. Mr. Leavenworth has examined the authorities exhaustively, and has come to the conclusion that, in spite of a legal difficulty as to the vessel's charter, these contentions are borne out by the evidence. On one point there can be no doubt. It is beyond dispute that the Chinese boarded the Arrow while she was lying at anchor off Canton, and that they carried off the crew. As it happened, Mr. Parkes—as he then was—was consul at Canton at the time, and there does not seem to be any doubt that he was on the look out for a *casus belli*. The Chinese, represented by Yeh, the Viceroy of Canton, had long been intolerably insolent and overbearing. They had persistently infringed the treaty when their rights were concerned, and had refused to grant the privileges to which we were legally entitled. In these circumstances all that was necessary was to be able to throw down a gage of battle, and it so happened that the outrage on the Arrow was the first matter which offered an opportunity of so doing. If, however, the Chinese had shown a conciliatory disposition the dispute might have been easily arranged, but Yeh was in his usual arrogant mood. He refused to listen to Parkes's representations, and declined to return the captured crew in the manner demanded by the consul. The results were that the affair was put into the hands of the admiral, and that war was declared. Retribution followed quickly. Canton was taken, and Lord Elgin, supported by a naval and military force, was sent out to demand reparation for the wrongs to which we had been subjected. The treaty of Tientsin followed, by which the right to have a resident minister at Peking was accorded to us. But the treaty was no sooner signed than the Chinese raised objections to the establishment of a legation in the capital, and with fatal weakness Lord Elgin yielded the point, agreeing that the minister should visit Peking on occasions when his presence was necessary. Having arranged this halting treaty, Lord Elgin withdrew his forces from Northern China, and with fatal

effect; for when Sir Frederick Bruce, who had been appointed minister, presented himself at Taku on his way to Peking to exchange the ratification of the treaty, he found his passage barred and every preparation made to prevent his entrance into the river. The consequent attempt to force his way through in spite of these obstructions was repulsed with loss, and a fresh expedition, in which the French joined, was sent out in the following year (1860), when the Taku Forts were taken, and Lord Elgin, who had again gone out as plenipotentiary, finally concluded peace within the walls of Peking. This is the story which Mr. Leavenworth has to tell, and he tells it fully and fairly. His English is not irreproachable—we meet, for example, with such phrases as "His return to China did not come until the last of autumn"—and his pages generally are marred by mannerisms; but any one who desires to gain an accurate knowledge of the circumstances connected with the Arrow war cannot do better than consult his work.

*Britain's Title in South Africa.* By James Cappon. (Macmillan & Co.)—Prof. Cappon, who occupies the Chair of English in the Queen's University at Kingston, Canada, has a mission to expose the faults of Dr. Theal's well-known history of South Africa. We think that he has made out his case, but that it is neither a new nor a very important one. Every reader of Dr. Theal's voluminous works is well aware that he has a strong pro-Boer bias—if we may use that somewhat odorous word without any intention of giving offence. As Britain and the Boers have been more or less in a state of conflict throughout the past century, it follows as a matter of course that Dr. Theal is in some parts of his work less than fair to this country. Mr. Cappon has thought it worth while to draw attention to this fact at length. His book is pleasantly written, and has developed from a barren criticism into a history of British rule at the Cape, so that we cannot call his labour wasted; but the actual errors that he has detected in Dr. Theal's work are hardly serious enough to call for extended treatment. It is the historian's point of view that is to blame, and there have not been more than half a dozen historians yet in the world of whom that could not be said, and nobody reads them. Mr. Cappon goes too far, we think, when he says in his preface that Dr. Theal's history gives "only a painful impression of misrule and incapacity, and even of arrogance and tyranny, on the part of the British Government; it was apparently nothing but meddling and muddling, deliberate neglect of the feelings of the man on the spot," and when he adds that his own study of the published records on which Dr. Theal's work was based has led him to a different conclusion. We fear that it is impossible to make out a good case for British rule in South Africa throughout the nineteenth century, though it is well to have it made clear that our errors were rather of omission than of commission, and that our mistakes arose rather from carelessness and the exigencies of party government than from any corrupt or tyrannical intentions such as marked the rule of the Dutch East India Company. This Mr. Cappon's book brings out. It is more interesting on its own merits than as a corrective to Dr. Theal, who is not likely to be studied—for, with all his merits, he is a bad writer and a dull narrator—except by students who are competent to criticize his theories while accepting his facts. Mr. Cappon shows that he at least has no doubts as to the validity of our title in South Africa, though we can hardly approve of his doctrine that the official historiographer of a country is necessarily bound to write history in such a way that only the facts favourable to it shall be put forward. The most entertaining passages in his book are those which

incidentally deal with what he calls "the New Americanism," on which we should be glad to hear him at greater length. He says, for instance:—

"In the presence of that great democracy with its Waldorfian luxuries, the proverbs of Solomon are growing obsolete as they never did in the high days of King and Kaiser, for the people had no share in them then; almost as obsolete as Dante's tirades against the fine dress of the Florentine ladies. 'There is nothing too good for my little woman,' says a solid, quiet, powerful man, whom a Montana mine has suddenly made rich, and presents his wife with 40,000 worth of diamonds at Tiffany's. And the little woman, who washed her own steps a year ago, knows how to wear them. Radical oratory, I observe, has lost its voice over it, and I hear nothing at all in these days about a bloated aristocracy."

This curious stage of national development would afford Mr. Cappon an excellent theme nearer home and perhaps more interesting than the attempt to straighten out Dr. Theal's biased narrative of Anglo-Boer relations.

MR. F. REGINALD STATHAM publishes, through Messrs. Gibbons & Co., *My Life's Record*, being a defence of himself against attacks which have been made on several sides.

THE title of *Old Highland Days* is somewhat misleading, as only the first six chapters of the work published by the Religious Tract Society are "reminiscences," much the larger part of the book—a biographical sketch of the late Rev. John Kennedy, the distinguished Congregationalist—being a pious eulogy by his son, Mr. H. A. Kennedy. John Kennedy's own share in the work has some general interest, dealing as it does with humble Highland life in Perthshire in the days before disruption. John Kennedy was born at Aberfeldy in 1813, of a branch of a Lochaber stock itself derived from the great Kennedys of South-western Scotland. His immediate ancestors were farmers, also Jacobites and Episcopalian, down to his father, who became an enthusiastic preacher and "evangelist"—one of those "apostles of the North" who were called emphatically "The Men." He describes in these early chapters the village school with its quaint customs, the scholars each bringing a daily peat to keep the schoolmaster's fire up, and the extraordinary fashion of an annual cockfight, which seems to have been what "speeches" are now in the public schools. This barbarism, he says, was put down at Aberfeldy by his father, who became Congregationalist minister at that place. We have glimpses of the Holy Fair, where ministers and people combined piety with libations of smuggled *uisge bheatha*, and of many another peculiarity of rural life in those days. The rest of the book will be interesting principally to Congregationalists. Kennedy, who seems to have been a scholarly, wise, and pious man, was educated at Inverness Academy and the Universities of Aberdeen, Edinburgh, and Glasgow; became tutor to the sixth Earl of Breadalbane, and subsequently minister to the Blackfriars congregation in Aberdeen. Thence he was transferred to the Stepney Meeting-house in London, a position which he held from 1846 to 1882, and which afforded him a vantage-ground for taking part in the many political and sectarian movements which he supported with all the fervour of his Highland soul. Besides writing many tracts for the Religious Tract Society and contributing to the *Leisure Hour*, *British Quarterly*, and similar publications, he was successful in works entitled 'The Divine Life' (1856), 'Work and Conflict' (1860), and 'Rest under the Shadow of the Great Rock' (1864). He continued the practice of authorship well into his ninth decade, and was editor successively of the *Christian Witness* and the *Evangelical Magazine*. He died at Hampstead, February 6th, 1900. It should be noted that the book is very well illustrated and indexed.

WE have received two more volumes of the admirable "Edinburgh Waverley," containing *Rob Roy* (T. C. & E. C. Jack). The frontispieces exhibit a pleasant but not very strong etching of Sir Walter by W. Nicholson, done in 1817 for a series of "Eminent Scotsmen"; and a portrait of the actor Charles Mackay, whom Scott repeatedly alludes to as an admirable Nicol Jarvie in the play of 'Rob Roy.' Such a tribute from author of novel to actor in play made out of it is rare, we should think.

WE have on our table *The Vision of Dante Alighieri*, translated by H. F. Cary, Part II.,—*Purgatory*, revised, with an introduction, by Paget Toynbee (Methuen)—*Poems of English History*, A.D. 61-1714, edited by J. A. Nicklin (Black)—*Sir Walter Scott Readers for Young People: The Abbot*, by H. Gassiot (Black),—*An English Dictionary*, by J. Ogilvie, LL.D. (Blackie),—*An Elementary Geography of England and Wales*, by L. W. Lyde (Black),—*Your Mesmeric Forces and How to Develop Them*, by F. H. Randall (Fowler & Co.),—*Bergen Worth*, by W. Lloyd (Fisher Unwin),—*The Chicot Papers*, by K. Howard (Bristol, Arrowsmith),—*The Church in Greater Britain*, by G. R. Wynne, D.D. (Kegan Paul),—*Twelve Lessons by Six Members of Adult Schools* (Headley Brothers),—*Devout Reflections on Various Spiritual Subjects*, by St. Alphonsus de' Liguori, translated from the Italian by Fr. Edmund Vaughan (Burns & Oates),—*Rabbi Jesus, Sage and Saviour*, by W. Macintosh (Blackwood),—and *Le Cœur Innombrable*, by Comtesse M. de Noailles (Paris, Lévy). Among New Editions we have *Lion-Hearted Bishop Hannington's Life told for Boys and Girls*, by the Rev. E. C. Dawson (Seely),—*La Bella and Others*, by Egerton Castle (Macmillan),—*Stephen Remarque*, by J. Adderley (Newnes),—and *Playing at Botany*, by P. Allen (Wells Gardner).

#### LIST OF NEW BOOKS.

##### ENGLISH.

###### Theology.

Horse Beata Maria Virginia, by E. Hoskins, roy, 8vo, 21/- net. Walpole (G. H. S.), *Handbook to Judges and Ruth*, cr. 8vo, 2/-

###### Fine Art and Archaeology.

Paterson (D.), *Colour-Matching on Textiles*, 8vo, 7/- net. Westell (W. P.), *A Year with Nature*, roy, 8vo, 10/-

###### Poetry and the Drama.

Blunt (C.) and Fielding (J.), *Transfiguration and other Verses*, 12mo, 3/6 net.

Moore (E. H.), *Rienzi and Ygraine, Two Tragedies*, cr. 8vo, 4/- net. Moore (T. S.), *Aphrodite against Artemis*, 18mo, 2/- net.

###### History and Biography.

Statham (F. R.), *My Life's Record*, cr. 8vo, 3/-

###### Geography and Travel.

Baring-Gould (S.), *A Book of Brittany*, cr. 8vo, 6/-

Morrison (G. J.), *Maps*, cr. 8vo, 5/- net.

Worsfold (T. C.), *The French Stonehenge*, 8vo, 5/-

###### Philology.

Bardale (C. W.), *A Dictionary of English and Welsh Surnames, with Special American Instances*, sm. 4to, 21/- net.

###### Science.

Bilz (F. E.), *The Natural Method of Healing*, 2 vols., 25/- net. Munson (E. L.), *The Theory and Practice of Military Hygiene*, roy, 8vo, 5/- net.

Winslow (K.), *Veterinary Materia Medica and Therapeutics*, 8vo, 21/- net.

###### General Literature.

Crouch (A. P.), *A Modern Slave-dealer*, cr. 8vo, 3/-

De Loup (M.), *The American Salad Book*, cr. 8vo, 2/-

Dreiser (T.), *Sister Carrie*, cr. 8vo, 4/-

Fenn (C. R.), *For All Time*, cr. 8vo, 6/-

Hope (Anthony), *Tristram of Blent*, cr. 8vo, 6/-

Lees (R. J.), *The Heretic*, cr. 8vo, 6/-

Marvel (I. K.), *Reveries of a Bachelor*, 12mo, 2/- net.

Stephens (R. N.), *The Continental Dragon*, cr. 8vo, 6/-

Tyler (S.), *Women Must Weep*, cr. 8vo, 6/-

Watson (H. B. Marriott), *The Skirts of Happy Chance*, 6/-

###### FOREIGN.

###### Theology.

Hartmann (L. M.), *Ecclesie S. Marie in Via Lata Tabularium, Pars Secunda*, 8m.

Lübeck (K.), *Reichseinteilung n. kirchliche Hierarchie des Orients bis zum Ausgange des 4. Jahrh.*, 4m.

Reitzenstein (R.), *Zwei religionsgeschichtliche Fragen*, 5m.

Wrede (W.), *Das Messinggeheimnis in den Evangelien*, 8m.

###### Fine Art and Archaeology.

Horovitz (M.), *Die Inschriften des alten Friedhofs der israelitischen Gemeinde zu Frankfurt*, 8m.

Pietach (L.), *Herkomer*, 4m.

Resch (A.), *Siebenbürgische Münzen u. Medaillen von 1533 bis zur Gegenwart*, 10m.

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## Bibliography.

Dziatzko (K.), *Beiträge zur Kenntnis des Schrift-, Buch- u. Bibliothekswesens*, VI, 6m. 50.

## History and Biography.

Champion (L.), *Jeanne d'Arc Ecuyère*, 6fr.

Inama-Sternegg (K. T. v.), *Deutsche Wirtschaftsgeschichte*, Vol. 3, Part 2, 14m. 60.

## Science.

Dittrich (F.), *Das Nord-Polarmeer*, 6m.

Hofmeister (F.), *Beiträge zur chemischen Physiologie u. Pathologie*, Vol. 1, 12 Parts, 15m.

Keller (G.), *Tiere der Vorwelt*, Maps 1-8, 30m.

## General Literature.

Dagan (H.), *Superstitions Politiques et Phénomènes Sociaux*, 3 fr. 50.

## THE LATE BISHOP OF DURHAM.

Cambridge, August 5th, 1901.

SINCE the death of Frederick Denison Maurice the Church of England has lost no greater son than Brooke Foss Westcott. Of his earlier career at Trinity and at Harrow I have nothing to add to all that has been well said elsewhere, but of his professorial work and of his literary labours at Cambridge and at Durham it is difficult to say too much. In 1870, at the departure of Dr. Jeremie to Lincoln, Dr. Westcott was elected by the Council of the Senate into the Regius Professorship of Divinity. On this occasion Dr. Lightfoot, then Hulsean Professor, repelled a friend's\* suggestion that he himself should stand for the higher chair in the words, "I'm not worthy to untie Dr. Westcott's shoes!" But in spite of Lightfoot's warm welcome, Prof. Westcott came only gradually into general recognition at Cambridge. In 1877-8 I remember that the undergraduates flocked to Lightfoot's lectures on the Acts of the Apostles, and delighted in the historical and antiquarian illustrations with which they abounded, and in the clearness and force with which any controverted point was put. At the beginning of 1879, when Lightfoot was appointed to the Bishopric of Durham, a feeling of something like dismay came over us: "We shall have to go to Westcott this term, and Westcott is a mystic!" The Regius Professor lectured on the prologue to St. John's Gospel, and we learnt that mysticism (if this was mysticism) meant simply to face great facts and to learn something from them. Moreover, for the first time some of us realized that thought could be beautiful as well as true, and that the boundaries of theology (if boundaries must be) are not arbitrary. Dr. Westcott, indeed, was never a "mystic" in the commonly accepted sense. He was never dreamy, his ideas always touched reality, his bearing† was that of a man to whom thought was only another form of work. As Regius Professor he came more and more as time went on to exercise his just influence on the business of the University. His opposition to the abolition of "compulsory Greek," i.e., Greek for all candidates for the Little Gō, was an important factor in the decision which was reached by the Senate to retain the subject.

It is impossible to speak adequately in this short notice of Dr. Westcott's great and many-sided literary work, and I can only single out a few specimens to illustrate as far as may be its depth and range. In 1863 there appeared in Smith's "Dictionary of the Bible" an article on the "Vulgate"—really on the Latin Bible before and after Jerome—full of the fruits of first-hand research and exhaustive for the time at which it was written. The article is still suggestive, though forty years rich in the discovery and publication of fresh texts have passed since Dr. Westcott wrote. In 1866 the "History of the Canon of the New Testament" attained a second edition. The book is valuable for its minute research, its mass of accurate information, its breadth of treatment, and its flashes of deep insight into things outside

its immediate subject. It remains in its eighth edition the best book on the subject in English. In 1880 appeared—as part of the "Speaker's Commentary"—the "Commentary on the Gospel of St. John." For fine scholarship, literary feeling, spiritual tone, and steadfast courage the work is unrivalled. All the phenomena of the Gospel are fearlessly stated, and the difficulties connected with them are faced. Theologians are generally supposed to be timid; Dr. Westcott feared nothing. Of this sufficient proof is to be found in the revision of the text of the New Testament issued in conjunction with Dr. Hort in 1881. That revision was certainly one of the most fearlessly true literary works which this age has seen. Another characteristic piece of Dr. Westcott's work is the article "Origenes" contributed to the fourth volume (1882) of the "Dictionary of Christian Biography." The article is a student's feast, truly critical in manner, severely restrained in language, full of references and full of knowledge; yet, on the other side, it thrills the reader with admiration for the intellectual and spiritual gifts of the great Alexandrine, and it misses no real opportunity of suggesting the bearing of Origen's teaching on modern thought. One quotation illustrative of the last point may be given here:—

"None of Origen's opinions was more vehemently assailed than his teaching on the Resurrection..... Yet there is no point on which his insight is more conspicuous. By keeping strictly to the apostolic language he anticipated results which we have hardly yet secured. He saw that it is the 'spirit' which moulds the frame through which it is manifested; that the 'body' is the same not by any material continuity, but by the permanence of that which gives the law, the 'ratio' (λόγος) as he calls it, of its constitution."

Late in the same year (1882) appeared the short lectures on the Apostles' Creed entitled "The Historic Faith." Thoughtful readers who are dissatisfied with Dr. Harnack's recent work, the "Essence of Christianity," can hardly do better than read these lectures. Dr. Westcott is never controversial, and the words of his preface to the fourth edition of the "History of the Canon" show the spirit in which he deals with matters of debate:—

"For the Christian light and truth, from whatever source they seem to flow, are identified with the Lord whom he is pledged to serve. To watch the light as it slowly spreads over the sky till the day dawns—to gather reverently each fragment of truth till the whole sum is completed in perfect knowledge—is the office to which he is called. So far as he yields to the desire of obtaining at any cost a temporary advantage, he violates the law of his personal devotion. He has all to gain by a clearer and deeper insight into the foundations and structure of his faith, unless he has believed in vain."

Of the rest of the late bishop's works I have space to mention two only, both quite small in bulk. His "Paragraph Psalter" is distinguished by the simple headings (perfect of their kind) prefixed to the paragraphs. These headings bring out clearly the religious significance of the Psalms without putting any far-fetched typology into them—no small service to render to the Church of to-day. The second work is the sermon, "From Strength to Strength," preached at the consecration of Bishop Lightfoot to Durham in 1879. It is difficult to believe that any more inspiring sermon has ever been delivered in the English tongue, and there can be no more fitting close to this notice than a brief quotation from it. The thought is one specially characteristic of the late Bishop of Durham:—

"Little by little [the Spirit] is unfolding now that name on which all being is a commentary. Theology, Christian theology, cannot be stationary. Every fact which is added to our knowledge of man or of the world illuminates our knowledge of God. Here also the Psalmist's words are true—from strength to strength."

W. EMERY BARNES.

## JONATHAN SWIFT.

THE writer of the review of my recently published edition of the "Journal to Stella" in the *Athenæum* of July 27th speaks of the riddle of the "seven penny papers" mentioned by Swift on August 7th, 1712, and says that nobody knows what six at least of those papers were. I have looked into the matter a little further, and think the riddle is not so hopeless as is suggested.

On July 17th Swift said that he had written "five or six Grub Street papers this last week," and he names four: "Toland's Invitation to Dismal," a "Hue and Cry after Dismal," a "Ballad on Dunkirk," and an "Argument that Dunkirk is not in our Hands." On the 19th he mentioned "another Grub," "A Supposed Letter from the Pretender," and added, "Grub Street has but ten days to live; then an Act of Parliament takes place that ruins it." On August 7th he wrote that Grub Street was "dead and gone last week..... I plied it pretty close the last fortnight, and published at least seven penny papers of my own, besides some other people's." The words "last fortnight," it will be seen, refer not to the fortnight before August 7th, but to the fortnight before the Stamp Act came into force; in other words, the latter half of July. On turning to the *Examiner*, a paper of which Swift made free use, we find in the number for July 10th an advertisement of the following papers, "just published," each at the price of one penny, by John Morphew, Swift's publisher: (1) "Peace and Dunkirk; being an Excellent New Song upon the Surrender of Dunkirk to General Hill"; (2) "It's Out at Last; or, French Correspondence clear as the Sun"; (3) "A Dialogue upon Dunkirk, between a Whig and a Tory, on Sunday Morning, the Sixth Instant." There was also an advertisement of Swift's penny single sheet, "lately published," (4) "T-l-nd's Invitation to Dismal." In the *Examiner* for July 24th the following penny papers were added to Morphew's advertisement: (5) "Dunkirk still in the Hands of the French; being a Plain and True Discovery of a Most Notorious Falsehood, invented by Jacobites and Tories, that the Town of Dunkirk was lately delivered to the English"; and (6) "A Hue and Cry after Dismal; being a Full and True Account how a Whig L—d was taken at Dunkirk, in the Habit of a Chimney-sweeper, and carried before General Hill." These advertisements were repeated in the *Examiner* for July 31st.

May we not conclude that we probably have here, if we include the "Supposed Letter from the Pretender" mentioned in the "Journal" for July 17th, a complete list of the "seven penny papers"—literally penny papers—referred to by Swift on August 7th? "T-l-nd's Invitation to Dismal" and "Peace and Dunkirk" are given in vol. xii. of Scott's edition; I cannot find copies of the others in the British Museum or in my own collection. "Dunkirk Still in the Hands of the French" is evidently the piece referred to by Swift as "An Argument that Dunkirk is not in our Hands," and Swift directly claims the "Hue and Cry after Dismal." There seems no reason for adopting Nichols's suggestion that the "Letter of Thanks from my Lord W— to the Lord Bishop of St. Asaph" was one of the seven pieces alluded to by Swift; this "Letter," indeed, was not a "penny paper," but a pamphlet published at twopence, as appears from the half-title-page of the original edition. In the *Tory Postboy* for July 17th to 19th two broadsides were advertised: "Whiggism laid Open, and The Loyal Churchman's Health" (wrongly dated 1710 in the British Museum Catalogue), and "An Irish Ballad upon the Rev. Mr. Francis Higgins," but there is no reason for attributing them to Swift.

The reviewer suggests that some one should

\* The friend was the late Master of Peterhouse.

† His very walk was always that of a man who was going somewhere and knew the road.

make "an exhaustive examination of the broadsides and pamphlets of 1710-14, with a view to identifying Swift's contributions." Those who have worked in this field know that the difficulties of such an examination are greater than might be supposed. These pieces are not to be found anywhere collected together; they are usually catalogued under the first word of the title at the British Museum, and therefore cannot be found unless the title is already known, even if they are in the library. And when found it is highly dangerous to judge of the authorship of such things by internal evidence. The example of Marvell shows what doggerel a poet and man of genius may write when he produces political lampoons. Some of Swift's authenticated works would, on internal evidence, have been rejected without hesitation.

GEORGE A. AITKEN.

SALE.

MESSRS. SOTHEBY, WILKINSON & HODGE sold in their last book sale of the season on the 29th ult. and two following days the under-mentioned valuable books: Roxburghe Club Books (20), 27l. 10s. Sir Wm. Fraser's Scottish Family Histories: The Lennox, 1874, 7l. 12s. 6d.; Scotts of Buccleuch, 1878, 16l. 5s.; Frasers of Philorth, 1879, 7l. 12s. 6d.; Red Book of Menteith, 1880, 8l. 12s. 6d.; Annandale Family Book, 1894, 12l. 5s. Kipling's Works, 20 vols., 1897-1900, 10l. Walter Pater's Plato and Platonism, 1893, An Imaginary Portrait, 1894, Greek Studies and Miscellaneous Studies, 1895, and Gaston de Latour, 1896, all first editions, 8l. 15s. Symonds's Renaissance in Italy, 7 vols., 1880-6, 15l. 10s. Haddon Hall Library (6), 7l. 5s. Kelmscott Press Chaucer, 1896, in boards, 8l. 1.; another, 84l. ; another, in exhibition binding by Birdsall, 86l. 10s. Vale Press Publications (51), 60l. 10s. Passional Christ and Antichrist, cuts by L. Cranach (1521), 9l. 2s. 6d. Leighton's County of Fife, India proofs, Glasgow, 1840, 11l. 5s. Molière, with Boucher's plates, 6 vols. bound by Capé, 1734, 13l. 5s. Ovid's Metamorphoses, by A. Golding, 1587, with MS. notes by J. R. Lowell, 9l. 5s. Mary Beale's Figure Studies in Red Chalk, 1679, 15l. 5s. Montaigne's Essays by Florio, first edition in English, 1603, 39l. Jerome of Brunswick's Surgery, Treveris, 1525, 18l. 10s. The Vertuose Boke of Distyllacyon, in English by L. Andrewe, 1527, 19l. Saxton's Maps, 1573-9, 10l. R. L. Stevenson's Works, 30 vols., 1894-9, 35l. 10s. Beaumont and Fletcher, by Dyce, 11 vols., 1843-6, 8l. 15s. Macgibbon and Ross, Castellated and Domestic Architecture of Scotland, 5 vols., 1887-92, 8l. 10s. Entomological Society's Publications, 1836-1900, 17l. Sketches by Thackeray, originally presented by him to his housekeeper, 10l. Rabelais's Works, by Urquhart and Motteux, 1653-94, 26l. 10s. Edmund Spenser, The Shephearde's Calendar, Colin Clout, Fowre Hymnes, &c., first editions, 1595-7, 130l. General Sir H. Seymour, Sixty-two Letters to his brother, the first Earl of Hertford, 1744-84, 21l. Shakespeare's King Lear (third edition, 1608), Richard III. (1602), Henry IV. (1632), and other Plays, all imperfect, 82l. Histoire du Roy Perceforest, Paris, 1531-2, 19l. Beaumont and Fletcher's Comedies and Tragedies, with the first edition of The Wild Goose Chase, 1647-52, 22l. Caxton's Ryal Book or Book for a King, finished 1484 (printed at Westminster, 1487-8), 1,550l. Promptorium Parvulorum, first edition, printed by Pynson, 1499, 205l. Boydell's River Thames, 2 vols., 1794-6, 10l. 5s. Lactantius, first book printed at Rostock, 1476, 17l. Tristan de Leonois (Verard, 1494?), imperfect, 24l. 10s. Forestus Bergomensis de Mulieribus, 1497, 28l. 10s. Gould's Birds of Europe, 5 vols., 47l. Geneste's History of the Stage,

1660-1830, 1,500 extra illustrations (A. Daly's copy), 65l. Hawkins's Life of E. Kean, extra illustrated (A. Daly's copy), 1869-87, 48l. Boydell's Shakespeare, extra illustrated with about 10,000 plates, 50l. Meyrick's Heraldic Visitations of Wales, 2 vols., 1846, 10l. 10s. First Edition of the New Testament in Welsh, imperfect, 1567, 71l. Prayers and Indulgences, a fifteenth-century English MS. in a roll, 37l. 10s. Shakespeare, Second Folio, 1632, perfect and good copy (13 in. by 8½ in.), 136l. Alken's National Sports, 1821, 75l.

HISTORY OF PART OF WEST SOMERSET.

For the information of such as do me the honour to read my book, and who may see your kind review, may I answer the questions put by your reviewer in the affirmative? The documents at Lambeth have all been consulted. There are many references to them in the book which the reviewer appears to have overlooked. Quarter sessions records have also been consulted. I have long been perfectly familiar with the book on the Byam family which the reviewer assumes is not known to me. There is actually a reference to it and the title is set out on p. 168. Your reviewer has obviously had this particular page under his eye, for he quotes from it and from the preceding page! I think that in these days genealogists will appreciate a certain reticence as to Welsh descent and Welsh heraldry of the time of the Conquest. "Probably correct" will hardly serve now.

Your reviewer is obviously much interested in Luccombe. I am sorry, therefore, that he has overlooked my plea for the restoration to the parish of certain documents (see p. 185), and so missed an opportunity of endorsing it. We should have been glad to have the support of so ardent a lover of the West.

C. E. H. CHADWYCK HEALEY.

\*\* If there was any lack of appreciation of the extent of Mr. Healey's researches in our notice, we can only express our regret. No true lover of the West can, however, read his volume, which claims to be "exhaustive," without being struck by its manifold omissions.

THE PUBLISHING SEASON.

MESSRS. MACMILLAN's list of autumn announcements includes an *édition de luxe* in nineteen volumes of the Life and Works of Charles Kingsley,—Thirty Etchings illustrating Rudyard Kipling's Works, by W. Strang,—Kim, an *édition de luxe*, printed on Japanese vellum,—A Kentucky Cardinal, and Aftermath, by James Lane Allen, illustrated by Hugh Thomson,—Highways and Byways of the English Lakes, by A. G. Bradley, illustrations by Joseph Pennell,—The Life of Sir George Grove, by C. L. Graves,—The Letters of John Richard Green, edited by Leslie Stephen,—The Life of Sir William Molesworth, by Mrs. M. G. Fawcett,—The Sherbro and its Hinterland, by T. J. Alldridge,—Glories of Spain, by Charles W. Wood,—The Island of Formosa, by J. W. Davidson,—A New Uniform Edition of Thackeray, reprinted from the first editions, with all the original illustrations, facsimiles of wrappers, &c. In Fiction: The Benefactress, by the author of Elizabeth and her German Garden,—A Maid of Venice, by F. Marion Crawford,—The Firebrand, by S. R. Crockett,—Herb of Grace, by Rosa N. Carey,—The Secret Orchard, by Agnes and Egerton Castle,—Circumstance, by S. W. Mitchell,—Princess Puck, by V. L. Silberrad,—St. Nazarius, by Mrs. Farquharson,—The Old Knowledge, by Stephen Gwynn,—The Youngest Girl in the School, by Evelyn Sharp,—The Sinner and the Problem, by Eric Parker,—A Friend with the Countersign, by B. K. Benson,—Calumet K, by S. Merwin and H. K. Webster,—and The Making of an American, by Jacob A. Riis. In *Belles-*

*lettres*: The Works of Oliver Goldsmith, edited by A. W. Pollard,—The Christmas Rose, and other Poems, by the Rev. Hugh Macmillan,—"Golden Treasury" issue of Marcus Aurelius, translated by G. H. Rendall, and The House of Atreus, translated by E. D. A. Morshead,—and Poems from Victor Hugo, translated by Sir George Young. In Theology: Addresses on the Acts of the Apostles, by the late Archbishop Benson,—Notes on Clementine Recognitions, by the late F. J. A. Hort; and Book VII. of the Stromateis of Clemens Alexandrinus, edited by the same,—The Credibility of the Acts of the Apostles, by the Rev. Dr. Chase,—St. Luke the Prophet, by E. C. Selwyn,—The Earliest Gospel, a Commentary on St. Mark, by A. Menzies,—Handbook to the Textual Criticism of the New Testament, by F. G. Kenyon,—Hooker's Polity, edited by the Rev. R. Bayne,—Laud's Controversy with Fisher, edited by the Rev. C. H. Simpkinson,—The Brahmo Samaj and Arya Samaj in their bearing upon Christianity, by the Rev. F. Lillingston,—and Sermons by the Rev. H. C. Beeching. In Science: An Experimental Study of Gases, by Morris W. Travers,—The Scientific Memoirs of T. H. Huxley, Vol. IV.,—The Scenery of England and the Causes to which it is due, by Lord Avebury,—A Manual of Medicine, edited by W. H. Allchin, Vols. IV. and V.,—Assimilation and Digestion, by Sir T. Lauder Brunton,—The Climates and Baths of Great Britain: Vol. II., the Midland Counties and Ireland,—Outlines of Inorganic Chemistry, by W. Ostwald, translated by Dr. A. Findlay. Books for the Young: God save King Alfred, by the Rev. E. Gilliat,—The Boys' Odyssey, by W. C. Perry,—Tales of the Spanish Main, by Mowbray Morris,—Old King Cole's Book of Nursery Rhymes,—the Woodpigeons and Mary, by Mrs. Molesworth. Ye Olde Irish Rimes o' Linn, by S. R. Praeger,—A Commentary on 'In Memoriam,' by A. C. Bradley,—Poverty, by B. S. Rowntree,—English Local Government, by Dr. J. Redlich,—Philosophy, its Scope and Method, by the late Henry Sidgwick,—Texts for a Course of Elementary Lectures on the History of Greek Philosophy, edited by Henry Jackson,—Atlas Antiquus, New Historical Atlas for British History, and New Historical Atlas for Modern History, all by Dr. Emil Reich,—Scenes of Rural Life in Hampshire, among the Manors of Bramshott, by the Rev. W. W. Capes,—The Roman Theocracy and the Republic, by R. M. Johnston,—George Washington, and other American Addresses, by Frederic Harrison,—Handbook of European History, by Oscar Browning,—Mammals, by F. E. Beddoe, Vol. X. of the Cambridge Natural History,—Insect Life, Souvenirs of a Naturalist, by M. J. H. Fabre, translated from the French,—The Mystic Rose, a Study of Primitive Marriage, by A. E. Crawley,—Songs of Exile, by Miss Nina Davis,—Macmillan's Guides to Italy, Eastern Mediterranean, Western Mediterranean, Palestine and Egypt, and Switzerland,—and a number of reprints and new editions.

FACT AND FABLE IN PSYCHOLOGY.

University of Wisconsin, U.S.

As a rule it seems the part of both valour and discretion for an author to leave unanswered any criticism which a reviewer of his work may present by way of telling the public what the volume in question promises to be or to do. Of the adequate grounds for making an exception to this rule that of misrepresentation still remains the most widespread and the most justifiable. It is on this ground that I make the single exception in regard to my own volume, 'Fact and Fable in Psychology,' of which you have just noticed the English edition. Your reviewer in his earlier notice of the American edition had

selected as the central and practically the only point of his comment my attitude upon the "occult" and upon the relations of psychology and "psychical research." He regards "my scientific calm" as disturbed by what the public thinks on these questions; he regards my use of the term "occult" as inconsistent, and my attitude towards "psychical research" as no less so; he regards my position as "difficult to understand, and we fancy not easy to maintain." *En passant* let it be said that the public utterances on this topic actually do have considerable weight, that they are reinforced by individual pronouncements coming from personages who command a wide influence, and are so presented as to readily mislead the truly conscientious and earnest layman in regard to what is scientifically acceptable and what is not. A very considerable part of *this* public can hardly be described as a "kitten that will soon be chasing some other fallen and flying leaf." And among the reasons why the public attitude is deserving of some attention is because it is so frequently shaped by views concerning the "occult" and the scope of psychology of just such subtly misleading character as your reviewer, probably unintentionally, upholds.

To say that the occult is only the hitherto unexplained is very wide of the mark. To refer to the attitude of the French Academy in regard to animal magnetism, and then conclude that these phenomena are now "not occult simply because men have gone on carefully studying that which, being occult, they were not to study," is not only a misrepresentation of my attitude, but of the entire nature of the problems under issue. Indeed, I confess to some hesitation in pointing out to your readers so obvious and yet so important a fact as that what is scientific and what is not, what is "occult" or not, is not in the first place or in the second place dependent upon the subject-matter, but is almost wholly a question of attitude. He reads the history of "animal magnetism" to little advantage who concludes that by further study merely this system developed into the modern science of hypnotism. Not at all; the old "occult" attitude towards this group of phenomena had first to be abandoned, and a different way of studying the phenomena introduced, before the modern development was made possible. It was not the further growth of the same branch, but the abandonment of the one and the grafting of a new branch in its place. That the phenomena considered by the two movements were in considerable measure the same is a comparatively unessential part of the matter. No one thing is occult, and other things not occult; it is purely a question of attitude, of how the study proceeds. If I said to my friend the botanist, "I am surprised to find you gathering four-leaved clovers; I had no idea you gave credence to such superstitions," and he explained to me that he was making a study of variation among the leaves of clover, I might reply to him in the vein of your reviewer, "Oh! that makes no difference. You are always preaching against superstition and the occult, and here you are gathering four-leaved clovers." And when another friend, the zoologist, equally antagonistic to anything occult, writes a memoir upon a certain bone in birds popularly known as the "wish-bone," I can again trip him up as studying the occult under the guise of comparative anatomy. In just the same way does your reviewer say of me that I admit or believe in "crystal-gazing," or that I say that it is not occult. None of these things do I say, and to none of them can I attach an intelligible meaning. Does the botanist believe in the four-leaved clover, and the anatomist in the wish-bone? Of course he studies them if he finds them interesting, and so I shall study and other psychologists will go on studying that which

interests them; but whether their results contribute to psychology, to superstition, to science, or to the occult depends upon how they study. The stars are not occult because some people make a living by practising astrology, and the brain is not occult because you can have your character read by a phrenologist.

No one is trying to place any class of investigation upon the *index expurgatorius*. The thumbscrew is out of fashion, and each man may waste his time according to his own pleasure. On the other hand, if he wishes to contribute something to the shaping of the progress of a science, he must examine carefully the demands which logic makes of all possible candidates to recognition. That is where "psychical research," in my opinion, fails. If I may sum the matter up briefly, and it may be curtly, I should say that your reviewer's discussion is totally beside the point, because the point at issue (and certainly the burden of such of my pages as he considers) is not what shall be considered, but how it shall be considered. Nothing is of itself occult, but becomes so by the nature of the interest and the kind of results for the sake of which it is studied. Hence the suggestion that I believe in "crystal-gazing" has no more meaning than the statement that I believe in the stars. What I believe in regard to this illustration of certain unconscious processes seem to be quite different from what your reviewer believes, nor do I at all admit that to uphold my attitude I must first examine his seer or seeress. Then as to "psychical research," I must simply refer to my own pages for the record of my views as to how far this work has exhibited scientific qualities and how far not; and how far, when it fails to do so, it is a failure of logic when it is not a more fundamental failure of attitude. I make this reference without misgivings, for of the three score or more reviews which have come to my notice, none that has reproduced my attitude upon this point has failed to understand my position.

JOSEPH JASTROW.

\*\* Prof. Jastrow does not, I think, accuse his reviewer of consciously misrepresenting him. If I do not understand the professor's position, it is not for want of trying to understand. The words "occult attitude" convey no sense to my mind. Let us take a concrete example. Prof. Jastrow, as I understand him, admits that "crystal-gazing" is a legitimate object of psychological study. But the "attitude" of the student must not be "occult." Conceivably this means that the student must not have a bias in favour, say, of the possibility of "clairvoyance." If so, I heartily agree with the professor; the student should have no bias at all. But suppose that the student frequently finds cases emerge which are of the sort usually styled "clairvoyant," "supernormal," "telepathic," and so on. What then? What does Prof. Jastrow think that the psychologist ought to do now? Ought he to say, "All this is occult; I must drop the subject?" or ought he to go on examining and recording the phenomena? In the former case I think that the student would display a bias against the apparent facts. The essays of Prof. Jastrow left on me the impression that this was his bias. But if he means that the student should pursue his investigations, despite the emergence—in appearance at least—of facts which many call "occult," then I regret that I have failed to catch his meaning. Did I say that the professor "believes in crystal-gazing"? I hope not, as the phrase is capable of several distinct meanings. We know that anybody can stare at a crystal. Many psychologists believe that some gazers see hallucinatory pictures in the crystal. Does Prof. Jastrow go as far as that? If not, why is crystal-gazing a legitimate object of study? Lastly, a few students

believe that some gazers see pictures reflecting distant and unknown events. I feel fairly certain that Prof. Jastrow does not believe this. But if the pictures are found frequently to correspond with distant and, to the gazer, unknown events, I may be wrong, but I think that Prof. Jastrow would discourage further research in that direction. If so, his position remains, in my opinion, "difficult to understand and not easy to maintain." But this position may not be his, or he may think it logically defensible.

YOUR REVIEWER.

#### PATRONYMICS IN ESSEX.

In the Lay Subsidies List for the year 1666 (246/19 P.R.O.), for the hundreds of Clavering and Harlow, Essex, in Chelmsford and the villages near it, I have found a longer list of names that retain an English signification than I have noted in any district. The origin of, and successive changes in, these I do not attempt to trace, but I think they are worth preserving. To simplify the consideration of these I have arranged some of them in various classes.

Those suggesting occupations, as Archer, Ashman, Barber, Barker, Barkmaker, Bard, Baker, Baxter, Beerman, Brewer, Blower, Bowyer, Binder, Bridgeman, Butcher, Camper, Carter, Carpenter, Caryer, Carver, Chamberlain, Chandler, Chapman, Cooper, Cook, Constable, Courtman, Comber, Coleman, Cobbe, Draper, Dyer, Fisher, Freeman, Fuller, Gailor, Gardner, Glover, Gunner, Hatter, Horner, Homer, Hooper, Husbandman, Ironmonger, Knight, King, Leaper, Laver, Looker, Mason, Marshall, Miller, Nailer, Parker, Page, Pickman, Pinner, Player, Pledger, Porter, Potter, Prentice, Ponder, Raynor, Sawyer, Saylor, Sadler, Shepherd, Sexton, Skinner, Smith, Stainer, Stapler, Stringer, Spooner, Spencer, Speller, Sworder, Spiltimber, Tabor, Taylor, Tanner, Taverner, Thacker, Thresher, Threddor, Tyler, Turner, Usher, Vintner, Weaver, Webbe, Walker, Wheeler, Wright, Waterman, Wrestler.

A group I separated as clerical: Beadle, Bishop, Chaplin, Clark, Deacon, Legate, Monk, Parsons, Palmer, Pope, Prior, Crosier, Church, and Newman may be associated with these.

A curious sequence of names borrowed from animals works out as Buck, Bullock, Bull, Calf, Colt, Ewe, Hare, Hart, Hogg, Hind, Pigg, Ram, Steer, Stagg, Wolf. "Veale" may be considered as relating to an animal, and Maggot and Grubb may be roughly included. Others borrowed from birds, as Bird, Cock, Cockerell, Drake, Duck, Finch, Fowle, Golding, Goose, Graygoose, Gosling, Hawke, Howlett, Larke, Laverock, Mallard, Martin, Nightingale, Peacock, Raven, Ruddock, Sparrow, Starling.

Some borrowed even from fish, as Bass, Crab, Fish, Gurnet, Haddock, Pike, Salmon, Sole, Sturgeon, Whiting.

A few contain a vegetable idea, as Bough, Bush, Catkyn, Fennel, Flower, Fogg, Heath, Lemmon, Pease, Pepper, Peppercorn, Rush, Samphire, Thorne, Underwood; and many have been taken from nouns which might have had some association with the first bearers, though it cannot now be discovered, as Beer, Block, Brook, Balls, Button, Bragg, Bridge, Candle, Church, Cote, Chalk, Cotton, Coffin, Cramp, Clay, Coppice, Comfort, Dance, Date, Feast, Foot, Frayling, Garret, Giant, Gill, Grave, Hunt, House, Irons, Laundry, Leefe, Lake, Marsh, May, Meadows, Penn, Paine, Parish, Pond, Poole, Pitts, Puncheon, Roast, Room, Rust, Sack, Snow, Stable, Shipp, Stone, Seat, Spring, Speed, Skiffe, Sleet, Turk, Trapp, Till, Vale, Wade, Wall, Whip, Wigg.

There are also some peculiar compounds, as Blackmoor, Boultwood, Breakshaw, Cakebread, Cowlands, Cramphorn, Drawwater, Freshwater, Feedborne, Fishpoole, Gatspur,

Gooddaye, Goodeve, Glasswork, Glasscock, Halfhead, Horsenail, Hevebull, Jellibroune, Kindlemarsh, Lovedaye, Lowdgame, Lightfoot, Markwell, Newbuilt, Sharebolt, Shakesphere, Shakespeare, Swingbourne, Thistlethwaite, Thredgold, Thoroughgood, Truelove, Westwood, Whitestock, Whitebread, Wiseman. A group also is from the ordinary suggestive adjectives Black, Bright, Brown, Green, Long, Peechy, Prudent, Sharp, Strong, Straight, Sterne, Sorrel, White, Young. When these names are followed into the registers we find strange combinations, as when "Mr. Goose" marries "Miss Graygoose," or "Mr. Duck" marries "Miss Drake."

One special name I may note as an illustration of the loose spelling prevalent in that district (though this is a fault not peculiar to it). The name of Shakespeare is spelt, frequently when the owners can be shown to be connected, as "Shakespurr," "Shakesby," "Shuxby," and "Shakesphere." This last grandiloquent cognomen might with some suitability have been applied to the great poet. But I have never found it spelt so either in Warwickshire or in London.

Taken as a whole, however, this South Essex set of names struck me as peculiarly interesting from several points of view.

CHARLOTTE CARMICHAEL STOPES.

#### MR. MICHAEL KERNEY.

A REMARKABLE but little-known personality has passed away by the death, on August 5th, of Mr. Michael Kerney, for many years the chief cataloguer and trusted literary adviser of the late bookseller Mr. Bernard Quaritch, and of his son and successor, at 15, Piccadilly. Mr. Kerney was the son of a Dublin solicitor, was born in that city in 1838, and entered the employment of Quaritch in 1862. He had a remarkable capacity for acquiring languages, and taught himself Arabic, Persian, and other Oriental tongues. He was a good Latin and Greek scholar, and was well acquainted with the languages and literatures of modern Europe. His reading was not confined to merely bibliographical subjects. His knowledge of old books and ancient MSS. was not surpassed by any living bookseller or librarian: for these studies he enjoyed unusual facilities, as during forty years he was able to inspect all the bibliographical curiosities which appeared in the leading British and continental sale-rooms, and every rare book purchased at Piccadilly passed through his hands. Among the most notable of the many catalogues published by Mr. Quaritch which were compiled by Mr. Kerney may be mentioned one on block-books and of early productions of the printing press in all countries, and others devoted to romances of chivalry, early fiction, and popular books, and on Americana, early books of travel, and editions of the Latin Ptolemy. The descriptions of the chief rarities in all Mr. Quaritch's catalogues, of the MSS., and of the Oriental literature were by Mr. Kerney, whose great assistance in building up the success of the business was always acknowledged by his employer.

Besides the notes and introduction to the catalogues mentioned above, he wrote, but not under his name, 'Paleography: Notes upon the History of Writing and the Mediæval Art of Illumination' (London, 1894, 8vo), 'A Short Sketch of Liturgical History and Literature' (1887), 'Collection of Facsimiles from Illuminated MSS.' (1889), and other pieces.

He was of a modest and retiring disposition, so that he was little known outside a narrow circle, but he was much respected by the late Mr. Henry Huth and the late Earl Crawford, as well as by many living book-collectors. His personal friends lament the loss of an honourable and warm-hearted man, of rare intellectual gifts and wide culture, a scholar and a gentleman.

#### THE σέλινον OF THE GREEKS.

Lammas Day, 1901.

It quite refreshes the dog-days, and is altogether most gratifying, to read of two separate and independent researches having been undertaken within the past few months by two sympathetic Englishmen for the purpose of identifying the reputed σέλινον leaf on the coins of the Sicilian town of Selinus (*circa* B.C. 550 to 250) with some umbelliferous plant predominant in the marsh meadows west and east of its ruined site. The difficulties which beset the task are, as Mr. John Sargeant recognizes, of every kind. The countries of Western Asia, Northern Africa, and Southern Europe have been from the earliest literary history of Greece and Rome the seething centre of the Umbelliferæ, which were probably disseminated from Syria and Persia along the shore lands of both basins of the great Mediterranean Sea in the course of the prehistoric commerce of Mycene "the Golden," the Cyclades, and Phoenicia, down to the Dorian invasion of Hellas. This natural order of plants is distinguishable at a glance from all others, but within itself there is great difficulty in distinguishing genera from genera and species from species; and the definitions of them are consequently very artificial, and indeed arbitrary. I do not agree in the opinion so sweepingly expressed by Mr. Sargeant that "the ancients" (he would except Virgil) were not good botanists. They were not under the necessity, as we are, of being systematic botanists; still, their fascinating literary manner of characterizing plants, without any attempt at a comparative description of them based on a careful scientific observation of minute differences of flower, fruit, and seed, does increase our difficulties in authenticating the plants named by them, and in the naming for ever glorified, often by a single musical and picturesque epithet; and the problem in innumerable instances would be insoluble but for the "shorthand" aid afforded by the copious synonymy of the much-despised Dioscorides. The decorative treatment of symbols on coins is another source of perplexity. The olive on the coins of Attica, the silphium on those of Cyrenaica, the rose on those of Rhodes, and the date on those of Zeugitana and Hierapytna (realistic) are delineated not only with more or less artistic power, but with botanical exactitude; but the olive on the coins of Crete, Elis, and Ionian Magnesia might be a willow or a myrtle; the highly conventionalized date-palm on those of Ephesus might be any palm, or even a fir; the oak on those of Macedon (Philip VI. and Perseus) and Smyrna an acacia or a potentilla; the ivy on the coins of Mithradates (VI.) the Great might be called by any other name; and the same may too often be said of the vine on the coins of Macedon, Thrace, and Epirus; while the laurel on those of Leontini and Sicyon, the myrrh on those of Myra, the tree supporting Europa on the coins of Gortyna, the twin trees on the coins of sea-born Halicarnassus, and the σέλινον on the coins of Selinus, would none of them be really identifiable but for the suggestions of tradition, legend, and synonymy.

Yet there can be little doubt of the σέλινον leaf on the coins of Selinus being intended for *Apium graveolens*, marsh parsley or wild celery. The Greeks called several umbelliferous plants by the name of σέλινον, as the *seseli* of Hippocrates and Theophrastus, the "Cretan *seseli*" of Dioscorides, identified with *Tordylium officinale*, L.; the "Ethiopian *seseli*" of Dioscorides, identified with *Bupleurum fruticosum*, L.; and the "seseli of Marseilles" of Dioscorides, the *siler montanum* of the School of Salernum (the *siler* of Virgil is a willow, *sallow*), identified with *Seseli tortuosum*, L., which Mr. Sargeant would seem to anti-

cipate being demonstrated to be the plant on the coins of Selinus. But if he will examine the leaves of both he will, I think, see that they can have nothing to do with each other, to say nothing of the former being always found on the sides of the hills of Southern Europe, growing in the clefts of the protruding rocks. It was, indeed, on a comparison of the leaves that I rejected both *hipposelinum*, or *Smyrnium olusatrum*, L.; and *oreoselinum*, or *Seseli annuum*, L., as either of them the original of the σέλινον of the coins of Selinus. These two of the four kinds of σέλινον known to the Greeks and Romans being out of the competition, we are practically left to the examination of the claims of *petroselinum* or parsley (of which the obscure *buselinon* of Pliny, xx. 12, 47, is a mere local variety) and *helioselinum*, marsh parsley or wild celery, the ἄγρυπτον of the modern Greeks (who give the same name to *Ranunculus sceleratus*; their *veporέλανον* is the umbellifer *Sium nodiflorum*, L.). A very good case might be made out for *petroselinum*. The presumption always is that wherever a Greek writer uses σέλινον alone, or a Latin writer the equivalent *apium* alone, parsley, wild or edible, is intended; that where the cultivation of σέλινον or *apium* is described, as by Columella, xi. 3, and Pliny, xix. 8, 46, parsley is obviously indicated, and celery may be excluded from any serious consideration; and that whenever the Greek word σέλινον is used by Greeks or Romans in words compounded with it, parsley is invariably meant; *selinines* being wine flavoured with parsley, *selinoides* parsley-leaved cabbage, and so on. Finally, in modern Greek the words for parsley are *μυρόβια σέλινον* and σέλινον.

All the same, parsley grows naturally on rocks along the seashore; and only if it grows on the shrubby slopes of the low hill on which Selinus stood—between the marsh meadows on the right hand and the left—would I be disposed to allow it to be the plant figured on the coins of the ancient city. And therefore I remain satisfied that all the probabilities are in favour of the leaf being intended for *helioselinum*, as identified with *Apium graveolens*, L., i.e., marsh parsley or wild celery, ach or smallage; of which *paludarium* is also a synonym attributed by some authorities to Columella, but not to be traced in the 'Scriptores Rei Rusticae' before me, edited by Gesner, Leipzig (Caspar Fritsch), 1773.

I should like to add, as against celery being the σέλινον leaf of Selinus:—

(1) That the orientation of the temple of Zeus at Nemea indicates that "the games" were celebrated there on or about the 15th of August, and that to this day in the Levant celery is not, as in Fulham Fields, sown from January to June (in hotbeds from January to March) and cropped from September to May, but is sown in September and October and cropped in October and November. (It is not necessary to add that "the games" were a sacred festival of the dead, and that at such celebrations parsley was always used.) (2) That, as previously stated, it is all but certain the ancients did not know celery—that is, the albino form of *Apium graveolens*; that France probably first cultivated blanched celery and cardoon, and England seakale; that Italy blanches and probably has always blanched parsley (in Germany its root is enlarged as "turnip parsley," just as that of celery is enlarged in France as "celeriac"), which in blanching develops, at least about Naples, a celery-like leaf; and that the Italians do not blanch and possibly never have blanched *Apium graveolens*, but use it, as we do parsley, for savouring soups and sauces and pies; and (3) that the date-palm on a steatite lentoid of Ligortino (Crete) is a very fair semi-conventional reproduction of the leaf of *Apium graveolens* as figured by Mr.

Edward Woodland

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Edward Step, p. 72 of his 'Wayside and Woodland Blossoms.' GEORGE BIRDWOOD.

July 20th, 1901.

WOULD Sir George Birdwood explain why "Linus could not have been crowned with celery"? The Italian authorities believe that he could, and that Virgil's *apium* is not parsley, but celery—that is to say, the wild form of celery. Virgil's epithet and the habitat which he gives to the plant make one think that they are right. JOHN SARGEANT.

### Literary Gossip.

THE deeply regretted death of the Empress Frederick on Monday last removes from a life of great suffering one of the ablest of our royal family. An enlightened and most active patron of literature and art, the Empress could not have failed to distinguish herself by her abilities in any career; one only regrets that she was not more happily placed for the exercise of her powers, while one admires and bows before the fortitude with which her sorrows and troubles were borne.

AFTER an interval of some years, devoted to prose, Mrs. Meynell will publish this autumn another volume of verse. It will be issued by Mr. Lane simultaneously in England and the United States.

It may be noted with interest that among the twenty-six men who took a first-class in "Greats" this year is Mr. H. C. Bailey, of Corpus, whose recent historical romance 'My Lady of Orange' has been favourably received. The equipment such a degree implies is increasingly rare among our novelists, whose intentions are so often better than their English.

We learn that Mr. McCormick, who has been appointed secretary of the Carnegie Trust in Scotland, has tendered his resignation as Professor of English Literature in University College, Dundee. The professorship is now to cease, by an ordinance of the University Commissioners; but in its place a lectureship is to be established, for which applications will be invited within the next few weeks.

We hear from Zurich that the edition of the works of Zwingli which was to form the next part of the 'Corpus Reformatorum' is in serious danger from the small number of its supporters. Only 220 subscribers' names have been received, but 300 are necessary if the work is to proceed. Four subscriptions have been received from the whole of Great Britain. The edition, which is in the hands of Prof. Egli, of Zurich, and of competent collaborators, has already been the object of a large amount of scholarly labour, and it is earnestly to be hoped that sufficient support may yet be forthcoming to enable it to proceed.

MR. R. BRIMLEY JOHNSON will shortly publish a new edition of Douglas Jerrold's 'Mrs. Caudle's Curtain Lectures,' with the original illustrations from *Punch* (by Leech and Doyle) and the fine series of later illustrations by Charles Keene. Mr. Walter Jerrold (a grandson of the humourist) will contribute a bibliographical introduction.

DR. H. OELSNER is preparing for early publication an edition of the Spanish text of 'Lazarillo de Tormes,' together with David Rowland's English version of 1677.

Dr. Oelsner is writing an introduction to the work and an appendix of critical and bibliographical notes.

It has long been felt that the indexes of places (1811) and persons (1838) named in Domesday Book require reconstruction to bring them up to the standard of modern scholarship. The value of Sir Henry Ellis's laborious work is well known to students, but his lists of names are by no means exhaustive, and the volumes are now difficult to obtain. As the Government is hardly likely to undertake the task, it has been decided to index the great survey afresh for the 'Victoria History of the Counties of England,' and some progress has already been made with several counties. The character of the 'History' as a national work is well seen in its elaborate treatment of the most famous of our records.

MR. REYNOLD A. NICHOLSON has been appointed to the professorship at University College recently vacated by Mr. E. D. Ross. It is to be hoped that Mr. Nicholson's unusual range of acquirements in Oriental and, indeed, other languages will meet with due exercise, though we fear that his students will not be numerous.

WE are glad to hear a reassuring report about Mr. J. G. Frazer's eyes, the state of which had caused him and his friends some anxiety.

MISS BEATRICE EDGALL, of Tewkesbury, has achieved the distinction of being the first woman student to obtain a degree at the University of Würzburg, while Miss Sneider, an American lady, has taken her degree at Heidelberg *summa cum laude*.

THE well-known American journalist Charles Nordhoff, whose death is reported from San Francisco, was born in Westphalia. He was on the staff of *Harper's* and of the *Evening Post*, and his letters to the latter journal in 1871 on the condition of the reconstructed Southern states attracted much notice.

THE trustees of Burns's Cottage and Museum at Alloway have been able to add some important MSS. of the poet to their collection. The most notable of the lot is perhaps an autograph copy of 'Holy Willie's Prayer,' for which 200/- was paid. Next there is the Gibson Craig copy of 'The Whistle: a Ballad,' addressed to Mr. Ferguson of Craigdarroch, a descendant of the husband of "bonnie Annie Laurie." Curiously enough, while the price of most Burns MSS. is steadily rising, the sum paid for 'The Whistle' was much less than that which it brought when sold in Edinburgh in 1887. At that time it was knocked down for 230 guineas, whereas the cottage trustees have bought it for 100!. They have also secured an autograph copy of the song "Love will venture in," written on a sheet of excise paper, besides twenty-four lines of a poem addressed to "Chloris" and an autograph letter from the poet to "Clarinda."

NO fewer than three times during the present year we have read in the Munich *Allgemeine Zeitung* complaints of the deplorable mismanagement of the great Italian libraries. Thefts of rare and valuable books are frequent, but the thieves are seldom discovered; and it seems to be their usual practice to thrust some book

externally like the stolen work into the gap made by the robbery. A short time ago Visconti's work on Roman iconography was stolen from the Biblioteca Vittorio Emanuele at Rome, but it was fortunately traced by means of the bogus Visconti which had been substituted for it, and was found in the possession of a priest resident in Rome, in whose lodging other "borrowed" property of the library was also recovered.

THE death of the Flemish poetess Mathilde Ramboux, who wrote under the pseudonym of "Hilda Ram," is announced from Antwerp. She was born in that city in 1858, and after completing her studies settled for many years in England. Her poems attained great popularity among the Flemish almost immediately after their first publication. In 1890 she received the quinquennial prize given by the Belgian Government for Flemish literature.

DURING the late renovation of the Omajaden Mosque at Damascus, according to a private letter appearing in the German papers, a discovery was made of several important ancient manuscripts. The writer, a German scholar, had the opportunity of a short inspection of a few of the documents, chiefly Hebrew and early Christian. The Mohammedan clergy who serve the mosque, as soon as they learned that these treasures were likely to be examined in the interests of Western science, ordered that the manuscripts should be restored to the tower in which they were found, and there walled up with strong masonry. There is some hope, according to the writer, that an appeal to the Turkish Government may induce it to intervene with these barbarous custodians and make the documents accessible to duly accredited scholars.

MR. WILFRID BLUNT has given permission for the appearance of a collection of the 'Love Sonnets of Proteus' in the "Lovers' Library."

OUR new contemporary the *Week End* and our biggest English dictionary may be interested to know that this brief holiday has got into serious history. No less an authority than Dr. S. R. Gardiner notes in his 'Oliver Cromwell' that

"Oliver—if he invented nothing else—may be regarded as the inventor of that modified form of enjoyment to which hard-worked citizens have in our day given the name of the 'week-end.'"

He escaped from London to Hampton Court from Saturday to Monday.

MR. GEORGE SERRELL, a brilliant law prizeman of recent years, is going to take up the duties of Principal of the Law School in the University of Punjab.

SIR DOUGLAS STRAIGHT is planning to revive in the *Pall Mall Gazette* the series of articles from various pens formerly published under the general heading of 'The Wares of Autolyceus.'

HEINE's statue, originally ordered by the late Empress of Austria, has had what the *Diabat* calls a regular Odyssey of adventure. To Austria, Germany, and America it was offered without success, and finally was rescued by some admirers from seclusion as lumber and placed on the tomb of the poet in France. Now Vienna is going still further, and the street which

bears Heine's name is to take that of a leader of the Austrian Catholic party. The *Debats* suggests that this is a piece of anti-Semitism, but is there no decent cultivation outside politics in Vienna?

THE French Government have published in the 'Bulletin de l'Inspection du Travail' a translation of the report of Dr. Oliver on the use of lead in potting in France attached to the report of Drs. Thorpe and Oliver on the potting industry as presented to Parliament.

THE death is announced of Michael Suchomlinov, formerly Professor of Russian Literature at the University of St. Petersburg, and author of many valuable works, among them a history of the Russian Academy in eight volumes.

AMONG the Reports of the Diplomatic and Consular series is an interesting one on Cuba, showing that British trade has increased since the American occupation, and giving a good many census statistics which reveal facts contrary to the general impressions about the country.

THE only other Parliamentary Paper likely to be of interest to our readers this week is the Report of the Proceedings of the Charity Commissioners for England and Wales under the Endowed Schools Acts, 1869 to 1889, for the year 1900 (1d.)

## SCIENCE

*The Academic Gregories.* By Agnes Grainger Stewart. (Oliphant, Anderson & Ferrier.)

As a singular example of heredity, the genius of the Aberdonian family of Gregorie, or Gregory, as it was spelt later under English influences, has been traced by Mr. Galton to a notable ancestress, Janet Anderson by name. Her father, David Anderson of Finzeach, was so renowned for his various activities that he acquired the sobriquet of "Davie Do-a-thing." The building of St. Nicholas steeple and the removal from the mouth of the harbour of an obstructive rock naturally earned the grateful wonder of the good people of Bon Accord. Yet it would seem something should be allowed to the paternal strain, derived from the renowned clan which ever kept its name, "though nameless by day"—the vengeful, proscribed, and persecuted Macgregors. Few races known to history have shown such tenacious vitality, and to the blood of Macgregor of Roro, a cadet of Glengyle, may no doubt be attributed many of the qualities which made the subjects of the present volume remarkable.

Of this stock we are assured came John Gregorie, the husband of Janet Anderson. He was minister of Drumoak, and is principally notable for the quality of thriving under persecution, which was a family trait. From 1639 to 1641 he suffered many things at the hands of the Presbyterian party, especially from their emissary the notorious Mr. Andrew Cant. He was finally deprived of his living in 1649; but at his death in 1655 he was able to transmit the legal interest in two estates to his eldest son. Legal interest and peaceable possession were in those days far from

synonymous terms. Alexander Gregorie during his short life was constantly exposed to the reprisals of the former owners of Kinairdy and Netherdale, who appear to have been foreclosed mortgagors. Finally "umq<sup>ue</sup> Mr. Alexander," as he is called in the "dittay" which was directed against James, Viscount Frendraught, James Crichton of Kinairdy, and Francis Crichton, his son, was miserably murdered. Though the Crichtons were thereon indicted "for murder under trust, at least slaughter committed upon precegitat malice and forethought felony," the actual murderer, Francis, obtained a pardon under the Great Seal, and his powerful accomplices were acquitted. David "of Kinairdy" succeeded his brother. Though intended for mercantile pursuits in Holland, he returned to Scotland in 1655 after his father's death, and devoted himself to science and correspondence with learned contemporaries. Mariotte, among others, was the recipient of his thoughts about the atmospheric laws. On his brother's tragic death he took himself to the old tower by the brown burn, "where the Deveron still keeps a charm of loneliness for those who love her," and was so successful in his gratuitous medical practice among his neighbours, and so weather-wise by the aid of his familiar spirit (a barometer), that a deputation of ministers called upon him to answer the charge of being a wizard. He seems to have escaped what was a very real danger in those days of Kirk inquisition by his sheer charity and reputation for kindness.

Returning to Aberdeen about the beginning of the eighteenth century, Kinairdy signalized himself by the invention of an improved gun, with which he was anxious personally to join the allies in Flanders. The model was sent to his son, the Savilian Professor, who showed it to Sir Isaac Newton; but by that great man's advice the invention was abandoned on grounds of humanity. To David of Kinairdy Jean Walker bore, among fifteen children, David, professor of mathematics in Edinburgh, and later of astronomy at Oxford; Isabel, the grandmother of Prof. Innes of Aberdeen, and James, professor of mathematics at St. Andrews and Edinburgh; while Isabel Gordon, his second wife, was the mother of fourteen children, among them Margaret, the mother of Thomas Reid, the metaphysician; and Charles, professor of mathematics at St. Andrews.

Kinairdy's younger brother, the third son of the minister of Drumoak, was the renowned inventor of the reflecting telescope, the principle of which was discussed in his book entitled 'Optica Promota,' published in London in 1663, and which afterwards (1668) emerged in an improved form as Newton's telescope. The discovery brought about a friendship between James Gregorie and Newton, acknowledgment as an original worker by Huygens, and serious concern on his account among the heads of the Roman Catholic Church. Ignorant of this complimentary attitude of the Vatican, Gregorie went to Padua, then the seat of renowned mathematical teachers, and there published his work 'Vera Circuli et Hyperbole Quadratura' (1667), in which he showed how to find the areas of the circle, ellipse, and hyperbola by means of converging

series, and applied the same new method to the calculation of logarithms; and 'Geometria Pars Universalis' (1668), "a collection of elegant theorems relating to the transformation of curves and the mensuration of their solids of revolution." This led to a controversy with Huygens, whose strictures evoked much Macgregor ferocity on the part of the author, but their publication gained him high renown and the Fellowship of the Royal Society. In 1669 his works were suppressed in Italy. This was a great distress to him, principally, thinks Miss Grainger Stewart, because it deprived him of the joys of controversy. It was therefore with no little zest that he fell upon one Prof. Robert Sinclair, of Glasgow, who had written a book on hydrostatics, with an appendix containing 'A Short History of Coal' and the Story of the Devil of Dunluce'! Gregorie's strictures on this entertaining combination are highly amusing, and are quoted at length in the book before us. While at St. Andrews he was struck by the clear air and bright stars above the links, what possessed him to conceive the idea of establishing there an observatory for Scotland. He was commissioned by the university to solicit subscriptions from other societies, and performed the feat of obtaining a church door collection in all the churches of Aberdeen. Shortly afterwards he left St. Andrews, partly because he seemed destined at last to have taught the Newtonian philosophy friend and master before the kingdom of Fife was ready. His elder brother, James, the painter, the Gregories seem generally to have been successful in matrimony.

David Gregory, the astronomer of Oxford, was the third son (not the eldest, it seems) as stated in the 'Dictionary of National Biography' of David of Kinairdy. Our author tells us also that he was not born in the old seat of the Crichtons, but "in a house without the port in the Kirkgate of Aberdeen." His mother Jean Walker seems to have been his instructress, as Jane Anderson had been to his uncle James, and St. Andrews at any rate instilled into him her own principles, Jacobite and Episcopalian. He succeeded his uncle in the chair he had filled after an interregnum of eight years, being known then of the age of twenty-two, and before his cousin he took his M.A. degree. Thereafter he and his brother James at St. Andrews were Dr. John teaching the Newtonian philosophy before it was adopted at Cambridge. For this we have the authority of Whiston. His first students work, 'Exercitatio Geometrica de Dimensione Figurarum,' was based largely on his uncle's memoranda, by the help of which he found and extended the method of quadrature by infinite series. The inquisitorial proceedings of the committee appointed under the Act of July 4th, 1690, proved too much for his peace in Edinburgh. He refused to subscribe the Confession of Faith, and in 1691, mainly through Newton's influence, obtained the Savilian professorship at Oxford. In this more congenial soil, though a good deal exposed to national and personal jealousies on the part of Hearne and others, he thrived amain. His 'Catoptrice' another King's

Diopticee Rudimenta' (Oxford, 1695) gave the first hint of the achromatic telescope, while his 'Astronomiae Physicae et Geometrice Elementa' (Oxford, 1702) was the first text-book composed on gravitational principles, remodelling astronomy in conformity with physical theory. Among other things he busied himself with an attempt to reform the Oxford curriculum. Mr. Samuel Pepys was consulted on the scheme. He was slightly distressed at the suggestion that English should take the place of Latin as the language of teaching, but on the whole approved. He makes some characteristic remarks. Music, he thought, should be included:—

"A Science peculiarly productive of a pleasure that no state of life, public or private, secular or sacred, no difference of age or season, no temper of mind or condition of health exempt from present anguish, nor lastly distinction of quality render either improper, by the timeliness, or unentertaining. My other want is what possibly may be thought of less weight, I mean Perspective."

David Gregory, as he now spelt his name, was commissioned with Paterson, the founder of the Bank of England, to settle the church-equivalent to be paid to Scotland for bearing her share of the debt of England under the late treaty of union. The Savilian Professor seemed at Maidenhead, October 10th, 1708, his friend Arbuthnot attending his last moments. His eldest son David was the aesthetic and airy, easy-going but popular Dean of Christ-church, who died at a ripe old age in 1767. He was the first Professor of Modern History at Oxford.

James Gregorie, fifth son of Kinairdy, was an able exponent at St. Andrews of the Newtonian system, and at the revolution resigned the Chair of Philosophy there on political grounds. He subsequently succeeded his brother David at Edinburgh. It is the story of one of his daughters which formed

the subject of Mallet's ballad of 'William and Margaret.' It is noteworthy that the poet was also a Macgregor of Roro. Charles Gregorie, a half-brother of James, and David his son followed the family Jane fashion, and were successively professors at St. Andrews. In Aberdeen another branch, the issue of James the astronomer, succeeded each other in the Chair of Medicine.

One of these it was, according to the well-known story, who was so nearly claimed by his cousin Rob Roy, who wanted "to make her man of him." Of this branch, too, was Dr. John Gregory. After studying at Edinburgh and Leyden, where Charles is well known and Wilkes were his fellow-students, he received an M.D. in absence from Aberdeen. Travelling with Carlyle in and Monckly *via* Harwich and London, he found on the boat a charming companion in Mrs. Violetti, on her way to fame. She became Mrs. Garrick, and lived till 1822, but Gregory never saw her again, except upon the stage. After two years as a "Regent" of Philosophy at Aberdeen, where he married Elizabeth, daughter of Lord Forbes, Gregory went to London, where he became a F.R.S. and was introduced into literary society by Sir George Lyttleton and Mrs. Montague. In 1756 he returned to Aberdeen, where he succeeded his brother James in the medical chair at King's College. There he joined his cousin

Thomas Reid in founding the Philosophical Society, of which Gerard and Beattie the poet were leading spirits. Reid wrote to David Hume, in 1763, "Your company, though we are all good Christians, would be more acceptable than that of Athanasius." Hume's works were a never-failing subject of discussion. After the death of his wife, John Gregory, who never forgot her, was readily induced to leave Aberdeen and settle in Edinburgh, where two years afterwards he succeeded Rutherford in the Chair of the Practice of Medicine. His success was such as to silence the large party who objected to his election as an untried man. Socially in the best set of a brilliant Edinburgh society, he was distinguished not only as a physician and teacher, but also as the moralist who wrote 'A Father's Legacy' for the benefit of his motherless girls, and the philosopher of the 'Comparative View.'

James Gregory, "whose mixture made the name abhorred in every nursery," completed the course of lectures interrupted by his father's death, being then (1772-3) but nineteen years of age. Oxford, Leyden, Paris, and Italy contributed to form and widen a powerful mind. In 1773 he brought to the Chair of the Institutes of Medicine the great teaching gift which was hereditary in his family. In 1790 he succeeded the veteran Cullen, who had raised the reputation of Edinburgh to its highest pitch as Professor of the Practice of Physic. How well he maintained this reputation Sir Robert Christison and Lord Cockburn testified, for once as witnesses on the same side. Though he contributed little to the literature of medicine, there is no doubt from his teaching that he was much in advance of his time. He was rather unhappily fond of posing as an arbiter of taste, *vide* his unfortunate criticism of Burns's 'Wounded Hare,' and of perpetuating and exasperating professional feuds. But on the whole he was a good and great man, perhaps the ablest of his family. Here is an anecdote of him:—

"One day, when he was giving out the tickets for his class, he had to go into another room to fetch something. When he came back he saw a student, who was waiting for his ticket, take some money off his table and put it into his pocket. The Professor gave him his pass and said nothing, but just as the lad was leaving the room he rose up and, laying his hand on his shoulder, said, 'I saw what you did, and I am so sorry. I know how great must have been your need before you would take money. Keep it, keep it,' he added, seeing that the student meant to give the stolen money back to him, 'but for God's sake never do it again.'"

Few greater men repose in the Canongate churchyard. His son William Gregory became the first chemist in Scotland, and was the last of his family to hold a professorial chair. Another, Duncan Farquharson Gregory, Fellow of Trinity, Cambridge, died too soon, according to Lord Kelvin: "We cannot tell what we might have known if Gregory had lived." No more can we tell the causes which make a brilliant family like this. Instances of such successes by one stock may be counted on the fingers of one hand.

In conclusion, we may congratulate Miss Grainger Stewart on the happy accom-

plishment of what must have been a congenial task. She never goes below the dignity of her subject in popularizing the lives of her men of science. She has a clear and educated style, and in the selection of anecdotes and traits of character shows that she possesses both tenderness and humour. This is one of the few instances in which we wish that a small book had been bigger.

*The Flora of the Sacred Nativity.* By Alfred E. P. Raymund Dowling. (Kegan Paul & Co.)—Mr. Dowling's object in writing this book is that it may be helpful in renewing and promulgating that intelligent interest in nature which is the parent of so much that is good. He sees in the plant-lore of the people a sacredness derived from or connected with the nativity of our Lord, and would have the Church of to-day remember this ancient connexion, if not revive it. We are afraid Mr. Dowling comes too late for such a doctrine to be accepted, and he is not likely to secure the object he has in view, for science has occupied the place formerly held by old-world peasant-lore. It is to the credit of the early Church that it accepted, or did not destroy, the older faiths of the people whom it turned towards Christianity, and this brought much beauty into Christian worship and Christian ideals; but it is idle nowadays to talk of the Church originating these faiths in objects of the natural world. Mr. Dowling does not condescend to proofs. He quotes from many authorities, but without giving a single reference. Perhaps he did not set out so much to prove his theory as to bring about the revival of practices, pretty and delightful in themselves, which have attracted him, and which he has accepted without question as true adjuncts to early Christian belief and ritual. We cannot in these pages discuss Mr. Dowling's religious objects, but we venture to protest in a friendly way against his calm assumption, as a fact beyond dispute, of a Christian origin for customs connected with flowers whenever they happen to have become attached to a Christian rite.

*The Romance of the Heavens.* By A. W. Bickerton, Professor of Chemistry, Canterbury College, Christchurch (New Zealand) University. (Sonnenschein & Co.)—Our author has already issued a 'Romance of the Earth,' and now we have from his pen a 'Romance of the Heavens,' so that the genesis and evolution both of the world on which we live and of the cosmos of other worlds are in the two works described and illustrated: and he is no Horatio; there are few things in heaven and earth which he has not dreamt of in his philosophy. Many of the suggestions which appear in the present volume had previously been laid before the public in papers printed from time to time in the *Transactions of the New Zealand Institute*. Desiring, apparently, to have a wider circulation for his views before London Bridge is in ruins, he has gathered them into a connected whole, and the result is well worthy the careful attention of scientific readers. The substitution, by the way, which he tells us in his preface he has made, of the expression "cosmic systems" instead of "universes" is to be commended. The leading thought for which he asks acceptance is what he calls "constructive impact," meaning that a large part of the phenomena presented by temporary stars, variable stars, double stars, and nebulae is due to collisions, the subsequent effects of which he traces in detail. A work of this description must be read to be appreciated, consisting as it necessarily does to a large extent of speculative matter. But speculations are not to be undervalued when they are put forth by those who have intelligently studied the subject, and at any rate they serve the purpose of stimulating thought in

a way which sometimes leads to results after many days. We may, however, point out that in some matters the author has not quite kept his astronomy up to date. Thus on p. 121 he says, "The days of Mercury, Venus, and Mars are about the same length as the earth's," a statement which can only be maintained as regards Mars. Schiaparelli's view that Mercury and Venus rotate on their axes in the same periods as those in which they revolve round the sun is generally accepted in the case of Mercury, whilst the rotation of Venus is still, to say the least, very doubtful. It should also be noted that the assumed (p. 256) previous appearances of Tycho's star of 1572 in A.D. 945 and 1264 have been practically disproved, the bodies seen on those occasions having been in all probability comets. The concluding paragraph of Mr. Bickerton's book is the most cheering, and we will close by quoting it in his own words:—

"It is thus seen that dissipation of energy is but a part of a complex cyclical process; and there is consequently the possibility of an immortal cosmos in which we have neither evidence of a beginning nor promise of an end, the present being but a phase of an eternal rhythm."

*Revue des Traditions Populaires.* Tome XVI. Nos. 2, 3. Février-Mars, 1901. (Paris, Maisonneuve.)—It is a useful practice of the conductors of this *Revue* to number consecutively the contributions made throughout its course to the several branches of their study. By this means an idea can be gained of the extent of the researches of the Society of Popular Traditions (which corresponds to our Folk-lore Society) into those branches respectively. Thus the collection of Arab tales and legends is brought up in the double number before us to 512 by the addition of five from various sources; that of small local legends to 472 by twenty-three, derived mainly from incidental references in books not dealing specially with the subject of tradition; the notices of engulfed dwellings to 164 by three—the town of Aise in Quiberon, and the castles of Zakrzewo and Swierkowice in Posen; the traditions relating to the sea and the waters to 137 by six, including a quotation from 'Les Honnêtes Loisirs de Messire François le Pouliche,' 1587, in which the poet describes imps who, feigning to conduct some ship by night to the desired haven, display false lights and lead it on to the rocks, where it is wrecked; the tales and legends of the extreme East to 126 by that of the punishment of Hina from Tahiti; prehistoric legends and superstitions to 98 by three articles, in one of which M. Paul Sébillot collects many instances of the practice of women sliding on stones or rubbing themselves against stones (generally menhirs or other megalithic monuments) with a view to fertility. The same author increases the record of tales and legends of Upper Brittany to 45 by five stories: the marriage of the sun, the ball of fire, the old soldier, the devil's daughter, and the four wishes—the last being a variant of the story told by Prior in his 'Ladle.' A twenty-fourth tale from Beauce is contributed by M. Pétigny, describing a youth who got a reputation of being well educated by constructing imaginary Latin words, among them a piece of alliteration which was charmingly illustrated by Du Maurier some years ago, "Ton thé, t-a-t-il oté ta toux?" A lady contributes from the neighbourhood of Dinan a fifteenth instalment of the customs of Upper Brittany. Two curious instances of feudal rights are recorded. In Verneil, near Courcillon, on Whit Monday, all those married during the year were to jump over the brook of Gravot; a boat was provided to rescue those who fell into the water, and the lord had to reward with 115 litres of wine, a cradle, and twenty-five fagots those whose wives had added to the population during the year. The lord of Moëllieu had to send with ceremony a slice of rye-bread each year

to the lord of Kervent. M. Sébillot draws a parallel between the women salt-carriers of the island of Dumet, to whom we owe the superstition that it is unlucky to spill salt at table, and the Samnite women described by Strabo (iv. 6). The story in the 'Thousand and One Nights' of the sleeper awakened is the subject of a careful study by M. René Basset. A version of the legend of the priest who comes back at midnight to say mass in a ruined church is recorded from the Vendée on the authority of the Abbé Charpentier. Cases where the escaping soul is represented under the form of a serpent or of a lizard are noted from Poitou. Many other communications of equal interest, which we have no space to record here, will strike the eye of any one who may be induced by this notice to consult the *Revue* itself.

#### Science Gossipy.

THE French Government are, in consequence of plumbism among painters, substituting white oxide of zinc for white oxide of lead in all interior painting. The report of the "Conseil Général des Bâtiments Civils" states that while lead lasts better when exposed to weather, zinc is as cheap and gives better colour.

THE quinquennial Belgian prize for medical research has been awarded to Prof. van Gehuchten in Louvain for his studies on the brain and the spinal cord.

THE French Academy has recently awarded the Furtado Prize (given in recognition of the value of a useful literary work) to M. Ernest Lebon for his 'Histoire Abrégée de l'Astronomie,' a second edition of which is shortly to appear.

M. BIGOURDAN contributes to No. 4 of tome xxxiii. of the *Comptes Rendus* a continuation of the results of the observations of new nebulae discovered at Paris with the west equatorial. The present list contains places and descriptions of twenty-three objects (two, however, may possibly be identical), a few only of which had been observed before.

SIR DAVID GILL communicates to the June number of the *Monthly Notices* of the Royal Astronomical Society an interesting paper giving the results of the Cape observations of comet *a*, 1901, with photographs and drawings. He first heard on the evening of April 24th of its discovery by Mr. Arthur Hill at Queenstown, South Africa, on the morning of that day, and it was observed by himself and by Messrs. Innes and Lunt on the following morning. The comet was so bright that the nucleus (which was about 4" in diameter) was visible for some time after sunrise; the tail was about 10° in length, curved on the southern side. On May 3rd it had become visible in the evening; and a very remarkable feature was a long faint tail, which on the 6th was nearly four times the length of the main tail, and faded away so gradually that it was difficult to place any exact limit to it. A later drawing, on May 12th, shows two short faint rays between the two principal tails.

It is reported by telegram from Harvard College that Prof. Wilson observed Encke's comet (which at this appearance will be reckoned as *b*, 1901) on the morning of the 6th inst., situated in the north-eastern part of the constellation Orion.

#### FINE ARTS

*An Endeavour towards the Teaching of John Ruskin and William Morris.* (Arnold.)—Mr. Ashbee has fittingly devoted the first work printed with his newly designed type to an account of the aims and achievements of the Guild and School of Handicraft in East London. As an experiment in technical education and

in the co-operative production of "art" ware this enterprise of some twelve years' standing is well worth study. Perhaps the most interesting chapter of the book is that on the relation of the Guild to the movement for the revival of English industrial art, in which Mr. Ashbee sums up the general position as he sees it. We are interested, but not surprised, to find that in his opinion good work can only be expected from small workshops. It has always seemed to us, however, that the chief obstacle to the usefulness of such experiments as Mr. Ashbee's is that, calling themselves schools of design, they feel themselves bound to produce new designs, the novelty of these lying in the direction of adding fresh complications. It is said that William Morris, when called on to suggest a decoration for a surface, used to proffer the advice "I should whitewash the lot" as his first suggestion; and surely the first teaching of a real school of design should be to avoid conscious design. In the periods when good designs were organic a decoration was universal and common to every worker, the modern idea of plagiarism did not exist; now every "art" production is criticized and examined, with a view of detecting the source of its designer's ideas. To avoid this danger workmen are therefore encouraged to go outside previous experience, and the monstrosities of art journals, of the *Art nouveau*, and of Belgian and German imitators are naturally produced. The Essex House wares are not free from this taint, though often marked by a certain sense of refinement; but it must be remembered that refinement is only admirable when it is the refinement of superabundant strength, and that mere refinement of original bad taste does not produce tolerable art. Perhaps no better example of this lack of the sense of simplicity in the productions of Essex House could be found than in their books. Two of these lie before us, one printed in an old-faced Caslon type, the other in that designed by Mr. Ashbee. The first is admirable in every respect but one: that, not content with its graceful simplicity, the designer has sought to ornament the page by the insertion of a set of initials altogether out of harmony with the type. It is difficult to imagine how any person of the smallest experience could have allowed these heavy letters cut on a solid black background without a frame to be printed as the initials ("bloomers") for a Caslon fount, still less have designed them to occupy that place. But Mr. Ashbee's new type is still more open to objection. *De gustibus non est disputandum.* No doubt; but printing is, after all, only a mechanical process for reproducing writing, and the essential forms of letters should be constant, modified only by the necessities of the material and the method, and in the same fount of type should be of a uniform style of writing. Mr. Ashbee's is eclectic. Letters fall into classes, too, as regards shape; *o*, *b*, *d*, *g*, *p*, *c*, and *e*, for example. Mr. Ashbee has broken this class into two, the *d* class having no relation to the *o*; and he has, moreover, designed for his *g* a letter which might stand for a somewhat ornate *z*, but can only be read as a *g* by an eye which has trained itself not to look carefully at shape. The final stroke of the letters *h*, *n*, *m* is exaggerated and brought below the line, thus throwing the line of type out of harmony, and the long bases of the *v* and *w* are distinctly puzzling. The long curve of the *f*, while necessitating either constant "kerning" or an inordinate fount of double letters, is not unpleasant, but the double *f* is very unsatisfactory, and the ampersand (*&*) is a contraction whose meaning can only be arrived at from its position. With regard to the fount of capitals, a designer is always allowed a considerable amount of licence, but we venture to think that Mr. Ashbee has overstepped even this in his *D*, *W*, *R*, *K*, and *B*. We incline to the belief that he miscalculated his resources when he ventured into the field of

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one of the living arts as a designer, and that in future excursions he would do well to remember that the *bizarre* is nearly always bad art, and an innovation not necessarily an improvement.

*The Catalogue of the Collection of Playing Cards bequeathed to the Trustees of the British Museum by the late Lady Charlotte Schreiber, compiled by F. M. O'Donoghue, F.S.A., admirably supplements Dr. Wills's catalogue of playing cards in the British Museum (1876), and allows us to form some idea of the extent of the collection now owned by the nation. It is perhaps the best in the world, though it has some notable gaps and in some small classes is beaten by other smaller collections. The publication is especially well timed at a period when fresh attention has been directed to the difficult questions relating to the origin of playing cards. Mr. O'Donoghue seems to concur in the view recently put forth that cards as originally introduced were of the purely numeral kind, though their suit marks are undetermined, not "Italian" (p. 3), and that the tarots were of later introduction. There can hardly be a doubt that of these the Minchiate pack is the earlier in origin—specimens are in existence which were painted c. 1420-40—and that the *trionfi* of our present tarot pack were at one time used by themselves in some separate game. We congratulate the Museum on its possession of the "Stukeley" pack and of the Mitelli tarocchino pack (p. 12). "Tibbia" (p. 11) is surely a misprint for *Fibbia*. The list of books relating to cards and card-playing adds some titles to Horr's 'Bibliography of Card Games,' a work in general of little value to students of the subject.*

THE ROYAL ARCHAEOLOGICAL INSTITUTE  
AT NOTTINGHAM.

II.

On Friday, July 26th, the morning was devoted to the annual business meeting. The Institute is in a prosperous and progressive state. The President regretted the absence from ill health of the Treasurer, Mr. James Hilton, who had served the Institute so well for so many years. He also suggested the advisability of publishing the charters of the Abbeys of Rufford, Newstead, and Welbeck. At noon the members proceeded by rail to Mansfield, rain falling heavily by the way. The drive to Hardwick Hall was thus delayed somewhat. At the Hall the party were received by Lady Louisa Egerton, and after a short rest Mr. J. A. Gotch gave a description of the place. The house, a good example of Elizabethan times of about 1576, has undergone no very serious alterations. It was built by Bess of Hardwick, after her marriage with her fourth husband the Earl of Shrewsbury, on a plan which is certainly not convenient. There being then no longer any idea of defence for a domestic building, larger windows began to be introduced, and everything gave way to the idea of light and air and a relentless symmetry rather than to the comfort of a dwelling. Burghley House is the only other building of this time which has a stone staircase. The detail is disappointing throughout. In the library the alabaster paneling was declared to be English work, this being determined by the carving and the treatment of the heraldry.

The weather having now changed, a fine drive to Mansfield and ride home caused all previous discomfort to be forgotten.

At the evening meeting, Mr. R. Evans in the chair, Mr. E. W. Brabrook read a paper on Robin Hood. The ballads and songs relating to Robin were popular so early as 1362, and this showed that the story was much older. There was usually a foundation of truth in such ballads. Those relating to Robin had a strong English flavour, as would be likely in one who opposed the tyranny of the forest laws. The existence of Robin could not be denied because all his

exploits could not be believed. The consensus of opinion in the discussion which followed was clearly in favour of his having existed.

On Saturday a special train was taken to Newark, where the castle remains were first inspected. Here Mr. John Bilson became the guide. Standing within the shelter of the twelfth-century gateway, which is of unusual size, he gave the general history of the castle. So much has been destroyed that the plan cannot be made out. Nothing is known of either the keep or the castle beyond what the ruins show. The crypt, with its vault and central arcade of four semicircular arches on slender octagonal columns, was duly inspected. Nearly the whole of the west side of the castle was rebuilt in the thirteenth century. Sir Henry Howorth remarked, regarding the early Newark charters, which had been referred to, that the fact of their being marked with an asterisk did not imply they were spurious, but that they were replacements of others destroyed or lost. Passing round the well-kept grounds and taking carriage at the gate, the party now drove to Hawton. Here, after the church had been inspected, Mr. Hope spoke on the very beautiful Easter sepulchre, one of the finest of its kind, the details being wonderfully well executed and all in a good state of preservation. Opposite are three windows and a set of richly decorated sedilia, equalling in decoration the sepulchre. The slab over the sepulchre has been hacked, so that its original purpose is not clear, but it was suggested that it was perhaps the place where the patron saint stood, the usual image representing All Hallows. The tower is a good example of its time, and the builders' arms on the doorway mark the date. The heraldry on the north aisle shows the Molyneux cross. The inscription on the west door reads "Jesu mercy, lady help," and a slab by the north door, which has been used also for a late brass, has its legend in French and in single brass letters. The screen is of fifteenth century date. On returning to Newark luncheon was found ready at the Saracen's Head, after which in the Town Hall the Mayor (Mr. F. Allen) in official array welcomed the visitors.

They next proceeded to inspect the corporation and church plate exhibited in the room. This was described generally in a short paper by Mr. Cornelius Brown. The earliest church piece is a chalice dated 1641. The maces of silver gilt are of the time of Charles II. The Mayor's wand is dated 1617. The large standing cup bears the London mark for 1687, and the oldest of three tankards bears the London mark of 1624-5. Other fine pieces were sold in 1760. The piece of interest was a monteth, containing thirteen silver beakers, given to the town in 1689—a possession to be valued. The invention originated the lines:—

New things produce new words, and thus Monteth  
Has by one vessel saved his name from death.

Mr. Bell, remarking on the church plate, said it was almost pure silver, and some of it bore the Britannia mark, which lasted about twenty-five years. The stool was in the room from which four monarchs, including Edward VII., have been proclaimed. It has brass plates affixed recording these events.

At St. Mary's Church the vicar met the party, while Mr. John Bilson read a paper on its history. The early fragments include the crypt, which presents an interesting study of middle twelfth century vaulting. Another fragment was on the south side next the nave, where the capitals of the four pillars were characteristic of the third quarter of the twelfth century. The western tower dates from 1230, and is on a grand scale. It was intended to stand clear, but has aisles carried up to the western face, as at Conisborough. The south aisle by documentary evidence dates from 1312. Mr. Ridley Bax spoke on the brass of Alan Fleming in civic costume of 1361, remarkable as being the most westerly example of this Flemish work.

A start was next made for Holme, where the Rev. A. F. Sutton gave an account of the church. The north wall is built of blue lias, a very soft stone; there are no traces of any window on this side. The Perpendicular wooden screen remains in fair condition, but with no trace of a loft, and the doors are gone. The original bench ends remain, simple in design, with carved tops only, except one small narrow one which is elaborately worked. The Barton tomb, which was inspected, is evidently reconstructed, as the lower part does not belong to the rest. Outside the church, the mouldings of the porch, adorned with seven finely cut shields of arms still remarkably clear and unworn, attracted attention.

On Monday Worksop Priory Church and Gate House were first visited. The Rev. H. T. Sladden gave a general history of the manor and priory. Two of the ten columns, those at the east end, he believed to be pure Norman work; the others a little later, of about 1170. The triforium is very good, and seems to have escaped the too complete renovation from which the lower part has suffered. The clearstory windows are placed over the columns instead of over the arches. The roof was formerly of oak and nearly flat. There are three alabaster figures. The Gate House up to 1870 was used as a parochial school, but was then condemned as unsafe, and is now kept closed. The south front is full of detail and worthy of careful inspection. After luncheon the drive was to Blyth. Here Mr. Hope became the guide. The monastery of Blyth was an alien one. There is nothing left of the monastic church. The whole of the present building seems to have been put up at one time; it was the earliest Norman work seen during the meeting. Owing to the lowering of the roof the triforium had been raised and turned into a clearstory. The south aisle has been added, and the original ceiling has been replaced by vaulting. When the tower was built in the fourteenth century, instead of simply adding it, two bays of the nave were encroached upon and cut into. A similar instance is seen at Furness. The blank wall dividing the church is mediæval, actually the base of the pulpitum, the west end of the monks' choir. There is a curious very early effigy of a knight with his head completely encased in a cylindrical helmet. There are two similar ones at Furness. Sir Henry Howorth, Mr. Mickletonwaite, and the vicar made some general remarks before the party started homeward.

In the evening the concluding meeting was held in the Council Chamber, when votes of thanks were heartily passed to all who had helped to make this Nottingham visit so agreeable.

On Tuesday, the 31st, by rail and a short walk Whatton Church was reached, on which Mr. Montagu Hall read some notes. The first documentary notice of a church here was in the time of Henry II., some time before 1189. Of this church little remained except a semi-circular Norman arch now in the north wall of the tower, removed there in 1870 from the south aisle leading to the transept, which was destroyed in 1808. There are tombs of Newmarch, 1415, of Thomas Cranmer, father of the archbishop, who died in 1501, and another attributed to Richard de Whatton, who died about 1330. The effigies are of considerable interest, the armour on one of the fourteenth century being particularly good. Mr. Hope drew attention to the rare representation of the leather cap as worn under the helmet. The remains of an early cross found in the wall of a cottage are now here; they are entirely of the character of the well-known Irish crosses. At Bottesford Church, reached by a drive, Mr. E. B. Shepherd described the building, dealing with the subject attractively and thoroughly. There had been a church there very much smaller than the present one before the end of the thirteenth century, when the process of rebuild-

ing and enlarging commenced, to be finished by the erection of the fine tower. The church thus left was, however, lop-sided, as one aisle, the older, was narrower than the other. It was altered finally to fit the wider scale. Canon Jackson, the rector, mentioned there was a tradition in the village that remains of an old church had been found in another part of the parish. Mr. Hope then described the magnificent series of De Ros and Manners monuments. Some had been removed from Croxton and Belvoir, others belonged to this church. The little effigy of a knight in armour was intended to commemorate the resting-place of a heart. The date of this effigy would be about 1285, and it probably belonged to the incised De Ros slab in the north wall. Some time was spent here, for there can hardly be another such assemblage of tombs anywhere. They practically afford a complete illustration of the armour and heraldry of their times. The material is beautiful alabaster. Some of the party visited the fourteenth-century tomb effigy, now in the churchyard, of the maid of Norman-ton who was traditionally eaten by earwigs. On passing through the pretty rectory grounds the old bridle bridge was viewed, and during a short wait after luncheon some visited the reputed site of the old church. The field certainly shows traces of a building gone, but no sign of what that building was.

At Langar, which was the next place visited, the Rev. H. H. Wood received the party. Mr. Brakspear described the church. It is entirely renovated, and the fine old carved work is gone. The general structure is of different dates. The great point of interest is the Scroope monuments, which Mr. Hope again explained. One monument, to a Chaworth of 1558, is particularly good; another, to Lord Scroope of 1607, is also remarkable, as he wears a curious cap of the Order of the Garter. The alabaster of this figure is very fine, and was made before that of his wife, which is not so pure in quality, though both figures are fine examples. The drive was now to Wiverton Hall, the old home of the Chaworths, where Mrs. Chaworth Musters received the party and kindly provided tea. Many treasures were on the tables for inspection, including some interesting relics of Byron. Mr. Harold Bailey, of Newark, related the history of the hall. The carriages then made for Bingham station. As there was time here, the majority visited the church, but, except a good effigy in chain mail, there was nothing to be noted in a very dark interior. Nottingham was reached in the evening, and so the end of a pleasant and instructive meeting.

BRITISH ARCHAEOLOGICAL ASSOCIATION AT NEW-CASTLE-ON-TYNE.

### III.

On Thursday, July 25th, a visit was paid to the site of the battle of Flodden Field, under the guidance of Dr. Hodgkin, and to the castles of Ford and Etal in its immediate neighbourhood. The day was unfortunately wet throughout, but not sufficiently so to damp the ardour of the visitors. A better guide than the President could not have been found, as he has made a special study of this battle-field.

Taking train to Berwick, and changing there for the branch line to Coldstream, the party were met by Dr. Hodgkin, who, owing to the rain, read his paper in the hotel before they proceeded over the ground. The two Scottish historians from whom we get the fullest account of the battle are Robert Lindsay of Pitscottie (1500-1565) and George Buchanan (1506-1582). Dr. Hodgkin ably sketched the causes which led to the field of Flodden, with details of the battle. He also read Scott's description in 'Marmion.' The party then drove over the whole field, the objects of interest being pointed out by the President *en route*. They saw the

"king's stane" (in the midst of waving corn), where the king's body was not found; the hill on which stood Clare, guarded by Blount and Fitz-Eustace; the gully down which madly raced Marmion's riderless steed; the well of Sybil Grey; and Flodden Hill itself, now covered with a forest, but on the day of the battle bleak and bare, and enveloped in the smoke of the burning Scottish camp.

The castles of Ford and Etal (the latter a ruin since King James took and burnt it) were visited in the afternoon, whence the party drove back over the Northumbrian moorland to Berwick.

On Friday, July 26th, Hexham was visited, and Mr. J. P. Gibson conducted the party round the priory and described its history. There are distinct traces of early British occupation in the whole surrounding neighbourhood, and in Roman days there must have been a camp near at hand, to judge from the abundance of Roman stones used by Wilfrid in building his crypt. The most remarkable monument is that erected to the memory of a Roman standard-bearer, now standing in the south transept. He is represented on horseback, bearing the *labarum* aloft, while underneath crouches a Briton, with bearded and savage face, in the act of striking the horse with uplifted dagger. The history of Hexham begins with the battle of Hefenfeld, six miles off, where St. Oswald defeated Cadwallon, who was soon afterwards slain. In 674 Etheldreda, Queen of Northumbria, gave Hexham to Wilfrid, who was the first of a line of twelve bishops down to 821. A sketch of Wilfrid's life and character was given; of his beautiful church nothing remains but the crypt. Hexham, like Durham, Beverley, and Westminster, possessed the right of sanctuary, and the Saxon sanctuary chair, now placed within the altar rails, is, next to the crypt, the most precious relic of those times. It is of stone, with a low semicircular seat, and on the arms is the characteristic Saxon ornamentation of the strap and triquetra knot. The sanctuary limit extended to a mile on every side of the town, marked by four crosses, and a system of fines was imposed of graduated severity, according to whether a culprit was seized within the town, churchyard, nave, choir, or chancel; but whoever snatched a trembling wrongdoer from the chair was "botolos"—his crime was inexpiable. Bishop Acca erected the beautiful cross, now in Durham, outside the west end of the church. In 875 the church and monastery were destroyed by the Danes, and a curious relic of those evil days was discovered in 1832. It consisted of a small copper vessel full of Saxon coins—4,000 stycas—which had evidently been buried by the monks. The story of St. Cuthbert's sojourn—in his coffin—at Hexham was told. In 1110 William of St. Carileph, Bishop of Durham, found the Saxon church ruined, roofless, practically gone. In 1125 a priory of Austin canons was founded here. In 1200 the existing church was commenced. It consisted of choir and north and south transepts, and seems never to have had a nave. The side aisles and choir in the Late Transitional style were the first built, then the north transept, and finally the south transept about 1240. The side aisles alone remain of this church, which was burnt down in 1296 by the savage Earl of Buckingham, the town being raided more than once during the Scotch wars of Edward I. and Edward II., and being itself then more Scotch than English. In 1346 the church was desolate and roofless, and all its relics were gone. It was restored in the course of the following century, when the present choir and north and south arcades were built. The columns are for the most part plain, but in two or three instances the capitals are beautifully ornamented, which is said to have been done as the gift of the masons on the completion of the work. In the clearstory there are clustered columns in two orders, as at Norwich and

Romsey. The east end has been altered five times—the present arrangement being modern. In the south transept a broad flight of stairs leads to a door above, opening on what was once the dormitory of the priory. This staircase is believed to be the only one of its kind in existence.

Tapers were now lighted and a descent made into the crypt. This consists of four or five small oblong chambers and narrow passages, which were apparently under the nave, choir, and transepts of Wilfrid's church. Two of the chambers are roofed in triangular fashion; the rest are barrel-vaulted, all unmistakably Saxon. They probably contained altars, and were used for the veneration of relics. The whole is built of Roman material, as stated above. Portions of buildings, friezes, columns, tooled walling stone, inscribed memorials and altars—all are here in roofs and walls, upside down, sideways, anyhow, just as the workmen picked them up and could best fit them in. The most curious piece is part of an inscribed stone of Caracalla on which that emperor has erased the name of his brother Geta after his murder of him. Another example is to be seen in the Black Gate Museum, Newcastle. This one is in the roof of a side passage in the crypt.

### AN ANCIENT BAWN.

Favour Royal, co. Tyrone, July 10th, 1901.

MR. MOUTRAY, the owner of this estate, having informed me that an ancient bawn was still extant near this place, I went to examine it. Though a vast number of these refuges for cattle from the Irish raiders were built by the Jacobean settlers in the north of Ireland, I have never yet found or heard of one standing. Possibly this letter may elicit from some northern land of Ulster lord further information on the subject. Settled (set side) in the plantation of 1610 were required to build Royal, in a stone house or castle and bawn, and into the belief of the cattle were driven every night, and out again next morning. The arrangements for this purpose were made in the building (set present examined as follows: Four walls about 4 feet thick and about 12 feet high were set about a square of 75 feet. I give these measurements as approximate, though judged by three witnesses, for we had no tape with us. At each end, where the corner walls ended in a round tower, not built up taller than the wall, so far as we could make out, and loopholed with five apertures, very small without, one of them looking straight along the outer face of each wall, so that an assailant was exposed to close fire from two sides as soon as he attempted to scale the wall. The outside face was well and smoothly built of limestone fitted with mortar. There were stepping-stones inside leading from the ground to the top of the towers, which were probably covered with a wooden floor and used for watching. There was no appearance of any stone roof. The inner surfaces of the walls have suffered much from having stones pulled out of them, probably for neighbouring buildings. In the centre of the north-east side wall a wide gap has been broken by the present owner. Here had been the doorway or entrance, thus ruined. There is no appearance of any niche in the walls or other internal structures, but the area is under cultivation, and has been frequently ploughed. When we saw it, it stood deep within a rich meadow.

The general situation was chosen for purely practical purposes. The structure is on the slope of a hill, with a steep descent from the walls in two directions to a stream running down the valley. The hills over against it are sloping, and their tops about a mile off. Above the building is a gentle slope, and on the top of it a farmhouse, which probably marks the site of the old fortified dwelling to which the bawn belonged. The orientation was determined by the water-course which came down the hill, and which builders desired to run along the outer wall (probably under cover) till it entered the bawn.

N° 3850, AUG. 10, 1901

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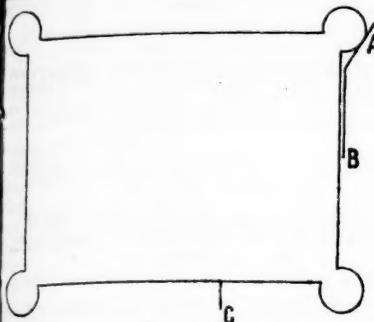
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under an arched aperture, which we found here the deep course, still marked by marsh that warrants, stopped. A diagram will make this clear.



A.—Watercourse coming down the hill. B.—Arched entrance in the foot of the wall. C.—Probable exit of the water.

But though the entrance of the water was thus clear, we had no means of examining whether it ran into a cistern or whether it was merely allowed to lie in the corner of the enclosure between B and C. An old ditch and hedge at C seems to point to the exit, but we could find no pipe or opening without digging. Not only was the deep watercourse up to B still clearly marked, though now dry, but the earth was piled up along the wall below B, showing the clear intention to divert the water into the enclosure where the arch was visible.

This curious and rare relic of the plantation of Ulster is situated close to the road (on the Settlement side) leading from Auchnacloy to Favour Royal, in the town land of Lismore. The belief of the tenant proprietor that the enclosure is a lucky place to keep cattle in winter is the only safeguard the building as a whole has at present. The wall with the watercourse 4 feet still, fortunately, in the possession of Mr. Moutray.

I have since found in Pynnar's survey, made in 1612, that in this region George Ridgeway, a settler, who had been granted 1,000 acres, had not built a bawn 80 feet square, with towers, but no makehouse inside. This I take to be the very bawn very in question. A tradition among the peasants is that there existed a covered way down to the water points to the drain, which we were unable to find, but which no doubt still carries down wall water in a flood.

J. P. MAHAFFY.

#### Five-Art Gossipy.

The Report of the Trustees of the National Portrait Gallery just issued records a good many additions of interest to the gallery. New presents are to hand of G. P. R. James, Leigh Hunt, Thackeray (Boehm's statuette), and the Kingsley brothers. The rule of ten years after decease has been wisely suspended for the inclusion of Tyndall and Sir George Grey, also the late Duke of Argyll and Max Müller in Mr. Watt's noble versions.

CANON RAWNSLEY writes from Keswick regarding the National Trust for the preservation of part of the shore of Derwentwater:

"We have only a limited time in which the purchase money, £5,000, can be collected, and we need £2,000 still. Is there any one who would wish to perpetuate the memory of some friend by a gift of an acre of the hundred and eight acres we are purchasing? If so, the way is open. We spend large sums in costly and perishable monuments to the dead. Here, on the shore of Derwentwater, the gift of £100 would purchase a memorial whose blessing and charm for the weary worker on his too short holiday would be perpetual. We have committees at work in Leeds, in Manchester, in Liverpool, in Birmingham, and in Keswick; but nothing has touched me more than letters enclosing 2s. or 2s. 6d. from *bond fide* working-men in our great Northern cities, who say, 'I had a day's outing on Derwentwater five years ago, and in memory of it I send you

a small subscription, and I will ask my mates and see what I can do.'"

A STRONG protest ought to be made against the action of the Government in proposing to leave the great new public offices building in Great George Street to be carried out by the Office of Works, instead of appointing an eminent architect to succeed the late Mr. Brydon. The designing of the details of such a building is one of the most important and delicate portions of the work, and should only be entrusted to a first-rate specialist. The reason for the course taken seems to be only a so-called economy, which will prove very false.

AN exceptionally interesting archaeological find is reported by a writer from St. Petersburg in the *Vossische Zeitung*. Lieut.-General Brandenburg was commissioned by the Artillery Museum in St. Petersburg early in June to excavate the Scythian burial mounds near the village of Mokiewka in the Tschigivin circuit. In one of these grave mounds he came upon the skeleton of a Scythian warrior in complete armour. The whole of the armour was in excellent preservation. Hitherto only isolated parts of the Scythian panoply have come to light. The armour has been carefully packed and forwarded to St. Petersburg, where it is at present on view in the Artillery Museum.

#### MUSIC

*Brother Musicians: Reminiscences of Edward and Walter Bache.* By Constance Bache. (Methuen & Co.)—When Edward Bache died, forty-three years ago, the family wished for a memoir of his life, yet felt that it ought to be written by some one outside its own circle. Then came the death of the other talented brother, so that the sister, perhaps the last remaining member of a distinguished family, decided to give "some short account of the two men—of what they did, and of their comparative influence on their own day and generation." Miss Bache, herself a talented musician, followed the careers of her two brothers with sympathetic interest, and no one, therefore, is better fitted to undertake such a work; but she has given many extracts from their letters, so that to a considerable extent the brothers are their own biographers. Edward lay on his death-bed just as Walter was commencing his musical career. An Allegro of a pianoforte concerto composed by the former, and performed by him at a concert in 1852, was noticed in the *Athenæum* as "not frivolous, but neither grimly gloomy nor a copy of Mendelssohn," and of the composer the writer stated that there was "no Englishman more likely to give us the English composer for whom we have so long been waiting." Edward studied with Mr. Stimpson, of Birmingham, and Sterndale Bennett, and then went to Leipzig. A letter written to a friend in 1854 ends thus: "I prefer Wagner to Berlioz, though Wagner is so abominable that you cannot imagine such a noise as yet in England." Edward at that time was a young man, and this opinion was no doubt a reflection of what he had heard and read about Wagner rather than one independently arrived at through careful study of Wagner's operas, of which at that time 'Lohengrin' was the latest. Opinions quite as strong were expressed in print at the time. We, of course, smile at them, yet it is well now and again to be reminded of them, for history repeats itself, and the coming genius will no doubt have the same hard fight as Wagner had ere his art-work was properly recognized. Edward returned to England in February, 1855, but in bad health, and already, in 1858, a highly promising career both as composer and pianist was closed by the stern hand of death. He composed a pianoforte trio, many pianoforte pieces, and some

songs. Walter Bache also studied at Leipzig. In 1862 he made the acquaintance of Liszt in Rome, became his pupil, and this proved the commencement of a firm friendship which lasted up to the death in 1886 of Liszt, whom Bache followed to the grave only two years later. "I have always thought," writes his sister, "that Liszt's death was Bache's death-blow." The story of his short life, his devotion to Liszt, the sacrifices which he made to gain a hearing for his master's music in England—all these things are matters of recent history. The account of him and the extracts from his letters which are given in this volume will, however, be read with interest. Not only was the period during which he lived and laboured one of importance in the history of musical art, but Bache was intelligent, earnest, and he possessed enthusiasm, so that he was respected even by those who did not share his intense admiration for Liszt's art-work. As a man he was beloved by all who knew him. The volume, which contains sixteen illustrations, is dedicated to Mr. A. J. Hipkins, the friend of both brothers, "in acknowledgment of his invaluable help and encouragement."

*Handel.* By C. F. Abdy Williams. (Dent & Co.)—Lives of the great composer have been written by Mainwaring, Schœlcher, Rockstro, and Chrysander, the last the most comprehensive, though as yet incomplete; and besides shorter biographies there are the important articles in the 'Dictionary of National Biography' and Grove's 'Dictionary of Music and Musicians,' not to mention other smaller notices. What is, then, the need of a new life? The author in his preface supplies us with an answer to this question. He has "endeavoured to give a popular narrative of the chief events of his [Handel's] life, without entering much into technicalities which, though interesting to the musician, are not perhaps so necessary for the general reader." Considering his aim and his limitations both of matter and space, he has produced a fairly good book. We see from his constant references to Chrysander how much he relies on that great authority. There is, indeed, little to comment on or criticize here. Mr. Williams deals briefly with "one of the most difficult problems that confront the student," i.e., Handel's borrowings from other composers. He considers that they were "perfectly compatible with the spirit of the age," but we doubt whether he could name any other composer who acted in a similar manner. Bononcini, Mr. Williams reminds us, fell into disgrace through copying a Lotti madrigal "word for word and note for note," and palming it off as his own; but Handel, we are told, rendered the music which he borrowed "far richer and more effective." Yet the Kerll canzona taken for a chorus in 'Israel in Egypt,' and the "five consecutive pages with scarcely an alteration" taken from Graun's Passion oratorio, mentioned by Dr. Prout in his article published in the *Monthly Musical Record* of 1894, 'Graun's Passion Oratorio and Handel's Knowledge of it,' and offering, as the learned professor remarks, "strong presumptive evidence that he was copying, not composing," would seem to be open to the same censure as Bononcini's deed. Some of the small borrowings of Handel were quite "compatible with the spirit of the age," but those just mentioned were not. "That in the captain's but a choleric word which in the soldier is flat blasphemy," says Isabella in 'Othello,' and Handel's greatness saves him from the condemnation which would be passed on a composer of lesser fame. Mr. Williams also gives us a short disquisition on additional accompaniments; he, however, tread here on rather dangerous ground. Facts are stubborn things, and he would find it impossible to make good his statement with regard to 'The Messiah' that "Mozart was careful not to touch a note of Handel's music; he altered nothing; he merely added extra wind parts to

the original score." There are slips in the book which might be corrected in a future edition; of these we note a few. "Purcell," we read on p. 47, "wrote no less than thirty-nine operas." We do not complain of his use of the term opera in the sense of a drama with musical scenes interspersed, but of the number "thirty-nine." In this he has apparently copied Chrysander. Since that author published his first volume on Handel, research, however, has shown that the number of plays for which Purcell provided music is considerably larger. On p. 13 there is a sentence commencing, "He composed a chromatic cantata," which needs amending. On p. 224 Clari appears as Carli. In the bibliography Dr. Prout's articles in the *Monthly Musical Record* are noted, but there is no mention of his series of papers on "Handel's Orchestration" in the *Musical Times* of 1884. And once again, Chrysander's "G. F. Händel" is said to be in three volumes, whereas only the first half of the third volume is published.

### Musical Gossip.

THE Musicians' Company has offered a prize of 50*l.* for the best Coronation march; the copyright will not, however, belong to the composer. Sir Frederick Bridge, Sir Walter Parratt, and Sir Hubert Parry have consented to act as judges.

MR. W. F. BAILEY, for thirty years at the head of the Ticket Office at the Albert Hall, is forced in consequence of his age, exceeding three score and ten, to retire. There is, it appears, no power to grant him a pension, but consent has been given to the creation of a testimonial fund. A committee has been formed, with Mr. William Carter as treasurer.

A "PETER BENOIT" committee has been formed at Brussels for the purpose (1) of publishing all the works of the late composer; (2) of erecting a monument over his grave; also (3) of erecting a Benoit memorial in Antwerp.

ACCORDING to the *Schweizerische Musikzeitung*, the Zurich Festival has resulted in a net profit of 1,800 francs in favour of the association of Swiss musicians whose aim is to encourage artists and composers by means of national concerts and competitions.

THE first Bayreuth number of the *Musik Zeitung* contains an interesting and practical article by Dr. R. Sternfeld, entitled "Wie bereite ich mich auf die Aufführung eines Wagnerischen Werkes vor?" The idea of preparing to listen to "Don Juan," "Fidelio," or "Freischütz" would appear to many persons ridiculous, observes the writer, adding that the very mention of preparation for a Wagner work would lead such to suspect an art which was in need of a commentary. But the great operas named ought, if one would appreciate them to the full, to be studied beforehand, just as—to give comparisons suggested by Dr. Sternfeld—we play over on the pianoforte the symphonies of Beethoven before hearing them, or examine photographs of great pictures before going to see them. So is it with Wagner; and the writer indicates the way which to him seems best for deriving the greatest enjoyment and good from performances of the master's works. Even Wagner, as the writer remarks, thought that the public could listen to him without previous preparation and receive a direct impression; but Dr. Sternfeld adds that Wagner presupposed, first that his public would go to the theatre free from prejudices; and secondly, that the interpreters of the works would clearly reveal the intentions and ideas of the creator—conditions, indeed, rarely to be met with.

### THE ATHENÆUM

#### DRAMA

##### THE SECOND FOLIO SHAKSPEARE.

It is, of course, of interest to know how far Lowndes's collation of this volume can be relied on; in the section of the book comprising "Henry V." to "Henry VIII.," pp. 69 to 232, he notes that pp. 94, 95, 164, and 209 are misprinted 49, 59, 194, and 120. This agrees with my copy of the volume; in Mr. Edward Hartley's copy it seems that p. 164 is correctly printed. In my copy there is one other misprint in this section not noted by Lowndes; p. 136 is misprinted 135. Copies, we know, differ, and this error may have been corrected in the copy or copies collated by Lowndes; Mr. Hartley's copy may perhaps supply evidence on this point. An accurate reprint of this Folio and of the two succeeding Folios, on the plan of Booth's reprint of the First Folio, would be a great boon to Shakspearian students.

P. A. DANIEL.

#### Dramatic Gossip.

THE new play of Mr. Pinero's, to be produced at the Garrick early in the autumn, is in five acts and is of serious interest. Its exponents will include Miss Fay Davis, Miss Beryl Faber, Miss Norah Lancaster, Miss Olga Beatty-Kingston, Mr. Edmund Maurice, Mr. H. B. Warner, and Mr. Dion Boucicault.

The anonymous adaptation of Thackeray's "Vanity Fair" to be produced at the Prince of Wales's is in five acts, the second of which, in two scenes, passes in Belgium. The action, which opens in 1815 and ends in 1826, begins at the house of Miss Crawley and ends in that of Rawdon Crawley in Curzon Street. Act IV. is at Gaunt House.

"MY BACHELOR PAST," an adaptation by Mr. James Mortimer of "Célimire le Bien-Aimé," produced on the 1st inst. at the Criterion, is a slight and old-fashioned piece, to which Messrs. Mark Kinghorne, John Le Hay, H. De Lange, and A. E. George, and Miss Dolores Drummond and Miss Kate Phillips gave a brisk interpretation.

AMONG expected visitors is to be counted Miss Julia Marlowe, who has more than once been in England without making any appearance on our stage. The object of her visit is said to be to arrange with Mr. Stephen Phillips for a play on the subject of Joan of Arc.

THE Princess's Theatre is now under the management of Mr. De Jong, and resumes its position among places of dramatic entertainment.

MISS MAY HARVEY has been engaged by Mr. Kerr for Mr. Stuart Ogilvie's forthcoming play at the Court.

A STATEMENT has appeared to the effect that Mr. Tree contemplates producing next year in Paris one or more of his Shakspearian revivals, and has begun negotiations with Madame Bernhardt, presumably with a view to obtaining her theatre.

THE Japanese season at the Shaftesbury ended on Wednesday.

FUTURE arrangements at the Vaudeville comprise a Christmas play, of which Mr. Seymour Hicks is part author, and "On the Quiet," a farce, by Mr. Augustus Thomas, an American, in which Mr. Hicks and Miss Ellaline Terriss will appear.

THIS evening the Strand presents for the first time in London the promised farce of Eille Norwood, "The Talk of the Town."

To CORRESPONDENTS.—W. R.—J. C.—R. S.—A. H.—A. L.—K. de M.—G. W. F.—received.  
T. W. D.—Certainly.  
C. de S.—Many thanks.  
M. G.—Noted.  
No notice can be taken of anonymous communications.

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